THE PASTORAL TEACHING OF ST. PAUL

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THE PASTORAL TEACHING OF ST. PAUL

BY THE SAME AUTHOR

THE MIND OF ST. PAUL

AS ILLUSTRATED BY HIS SECOND EPISTLE TO THE CORINTHIANS

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THE PASTORAL TEACHING OF ST. PAUL

BY

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PREFACE

THE following lectures to the clergy were delivered at the Palace, Gloucester, at the invitation of the Bishop, in the last days of May 1913. They are now published in response to the wish of those who heard them. Their purpose is simply to draw out those parts of St. Paul's teaching which seem most likely to be helpful to the English clergy to-day. Thus no attempt has been made to vindicate the authenticity of those Epistles of which the greatest use has been made, or to exhaust their teaching. The present writer believes that the Pastoral Epistles come substantially from St. Paul's own hand, though he regards it as possible that they may have received some later additions with the object of increasing their usefulness as guides to the practical work of a bishop. But, though the case has not been

argued, it is hoped that the lectures themselves may supply a partial justification of the position which has been adopted. The decision at which we arrive on this question is almost sure to turn upon our appreciation of the Epistles themselves, and upon the answers that we give to the questions, 'Are they worthy of St. Paul?' and 'Are they consistent with his mind, as we know it by his earlier writings?' Apart from our answers to these questions, there seem to be no entirely convincing arguments to be brought forward either way, and it is the drawing out of the meaning of these Epistles which will best help us to answer them. The present writer has found them of the greatest value both to himself and to others, both in ordinary teaching and in Ordination Retreats; he can find nothing in them at all inconsistent with St. Paul's mind; and therefore he thinks it immeasurably more probable that they were written, as the Church has believed, by St. Paul himself than that they were written by another

in his name. As these lectures will form a companion volume to those given at Oxford two years ago on *The Mind of St. Paul*, the writer has endeavoured to avoid the repetition of what was then said. But for this, more would have been said of St. Paul's method of preaching the Gospel, and what has been said would have been said rather differently. The third lecture in the second series should be compared with the third lecture in the first.

The College,
Ely, *September* 1913.

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LECTURE I

It is, I fear, far from an easy task that your Bishop has given me. I am to speak to you this week about the Pastoral Teaching of St. Paul; and not only is that a very wide subject, but I am very far from being one who is likely to deal adequately with it. The eye, it has been well said, sees only what it brings with it the power of seeing; it is spiritual experience which brings spiritual insight; and the man who would have the fullest insight into the pastoral teaching of St. Paul would be the man who himself possessed the deepest and fullest pastoral experience. Let me tell you then at once that I am perhaps of all here present to-day the one whose own pastoral experience has been most scanty. You will not, I hope, expect from me either the insight or the sureness of touch which many of you might bring to the task of interpreting St. Paul's mind upon this subject. You

must listen to me with a very real remembrance of my necessary limitations, and not judge of the help which St. Paul can give to you in your work by the account which I may give you of his teaching.

May I point out that my task is not easy for another reason? St. Paul, though a man with an intensely pastoral heart, was not himself primarily a pastor. St. Paul was a missionary, the first great evangelist of the Gentile world, and we are accustomed to contrast the evangelist with the pastor rather than to identify them. It was, to use his own language, for him to 'plant' and
1 Cor. iii. 6. for others to 'water'; 'as a wise masterbuilder'
1 Cor. iii. 10. he laid 'foundations,' and others 'built thereon.' There were times, indeed, as in his long stay at Ephesus, when he remained so long in one place that the work of the missionary must to some extent have passed into that of the pastor. But, as a rule, God was continually 'leading him in
2 Cor. ii. 14. triumph,' to quote his own splendid metaphor, from one city to another, making 'manifest through' him 'the savour of His knowledge in every place.' Nor, at all events at first, would

St. Paul have realised the necessity of pastoral work quite as we realise it to-day. The very word 'pastoral' has to us a peaceful sound; it suggests the work of a man who has plenty of time before him. St. Paul never felt that he had that; like all the early Christians, he believed that the coming of the Lord was close at hand. His work was to proclaim the Gospel, and gather men at once into the Church of God, that they might have their share in the glory of the coming kingdom. Thus, though St. Paul applies to himself a great number of titles in one or other of his epistles, the title 'pastor' is not one of them. He applies the title to others, but never to himself. Nor, even when he applies the word to others, can we be sure that he attaches to it quite the sense that we do. The word 'shepherd' or 'pastor' is in Scripture a much loftier title than it has come to be with ourselves. In the Old Testament, the shepherds of the people are not their priests or prophets, but their princes and rulers. In the New Testament, the shepherd, as our Lord speaks of him, is the sheep-master, the owner of the sheep, as

contrasted with the hireling. And something of authority, I think, always clings to the word 'shepherd' or 'pastor.' The shepherd feeds his flock, but he rules it at the same time. Thus we must not expect to find in St. Paul very much of what we should now describe as pastoral teaching. But I am not sure that we shall find this altogether a disadvantage to us. I speak, as you know, in these matters rather as a looker-on, and as a looker-on with no great opportunities for observation. But is it not true that our conception of our duties to-day is, if I may so say, too pastoral, too peaceful, too leisurely altogether? Do we not tend to feel and to act as if we had more time before us than we really have? We need, I think, to be far more missionary, far more aggressive, in our dealing with the great body of our fellow-countrymen, and, it may be, far more authoritative in our dealing with those who claim to be regarded as Christians. If it be so, then the words of the great missionary and apostolic ruler St. Paul may be just what we want to make us more pastoral in the ancient, and less pastoral in the

modern sense of the word. You will not then think that I am deserting my true subject, if the attempt to expound St. Paul's words leads me to take a rather wider view of what is meant by pastoral teaching than may usually be taken. I cannot but think that, if St. Paul were with us to-day, he would tell us all to 'do the work of evangelists' far more than we do, and that he would tell us to 'reprove and rebuke' as well as to 'exhort,' though 'with all longsuffering and teaching.' After all, say what we will about 'Christian countries,' it is not countries which are Christian, but men and women, and each generation as it comes needs to be converted, if it is to be Christian at all. If we, who stand for the cause of God, appear to be satisfied with our people, we may be sure that we shall make them even more satisfied with themselves; if we speak and act as if after all the transformation of their lives were not very urgent, they will not think it urgent in the least. St. Paul was extremely tender and wonderfully appreciative of all that was best in his converts; he praised far more frequently, and far more generously,

2 Tim. iv. 5.

than we are accustomed to do. But he was very urgent, very authoritative, and at times very stern. I do not think that he gave the impression to any one of his spiritual children that he thought him already near the goal intended for him.

Now what shall we include in the Pastoral Teaching of St. Paul, and how shall we attempt to deal with it? There is scarcely a word in the whole of his writings which is without its value for our purpose. If he teaches the faith, we also have to teach it; if he insists upon Christian morality, we also have to insist upon it. Everywhere in his writings we may

> 'watch
> The master work, and catch
> Hints of the proper craft, tricks of the tool's true play.'

But we shall not, for the most part, be dealing with St. Paul as a teacher, or as a moral instructor of the great body of the faithful. We shall consider rather what he has to say as, under Christ, a *pastor pastorum* to those who, like ourselves, have each his own part in the Christian ministry. Now St. Paul, like our Lord Himself,

is our teacher both by example and by precept, and, again like our Lord, he is quite conscious that he is teaching by the former as well as by the latter. The influence which he exercises by his life is not an unconscious influence, but an entirely conscious one. Indeed, we may at first be not only surprised, but a little offended, by the language which he employs. The note of conscious personal example is struck in his earliest epistles, and it is repeated again and again till the end. 'I beseech you,' he writes to the Corinthians, 'be ye imitators of me.' 'Brethren,' he writes to the Philippians, 'be ye imitators together of me, and mark them which so walk even as ye have us for an ensample.' 'The things which ye both learned, and received, and heard, and saw in me, these things do: and the God of peace shall be with you.' The true disciple is Timothy, who followed his 'teaching, conduct, purpose, faith, longsuffering, love, patience.' Of course, St. Paul was fully conscious that a greater exemplar lay behind. 'Be ye imitators of me, even as I also am of Christ.' But the fact remains that he refers to his own

1 Cor. iv. 16.

Phil. iii. 17.

Phil. iv. 9.

2 Tim. iii. 10.

1 Cor. xi. 1.

example almost, if not quite, as frequently as to the example of our Lord, and that he regards even the example of our Lord as to some extent mediated through himself. But surely in all this he is entirely right. The life of the Christian man, or of the Christian pastor, cannot adequately be explained in words. We only come to understand it by seeing it exemplified in those whose lives are lived before our eyes, and we only come ourselves to practise it by fully following the 'conduct, purpose, faith, long-suffering, love, patience' of others. That is why, I think, St. Paul speaks so much about himself and explains his own conduct so very fully. It is not merely that, with his affectionate heart, he cannot bear to be misunderstood by those whom he loves 'in the tender mercies of Christ Jesus'; it is also that he feels that, unless they learn from him what the Christian life really is, they are not likely to learn it at all. Thus St. Paul's Pastoral Teaching is not contained simply in what we call the Pastoral Epistles, important as these are in their own way. It is contained quite as much in such epistles as the Second

Phil. i. 8.

Epistle to the Corinthians, in which misunderstanding and injustice, instead of driving him in upon himself, have led him to unveil his inner life, as well as to describe his outer experience. The Pastoral Epistles, the First Epistle to Timothy especially, will be the primary source which we shall use in these lectures in order to study St. Paul's pastoral teaching, but we shall keep the earlier epistles, as far as possible, in our minds as well, and illustrate and supplement the later from them. Nothing is plainer than that St. Paul, in writing to Timothy, is not attempting to write a balanced and adequate treatise on the pastoral office. He feels, as he says, that Timothy knows his mind already. All that he here does is to deal with those points which he sees to need emphasising, in view of the special difficulties and dangers which Timothy has to meet. And surely we to-day may think of words addressed to Timothy as addressed very specially to ourselves. The position of Timothy was singularly like that of many of us to-day. He was a man called of God to a very important office, and yet he was rather young for it, and

rather timid about it. His temptation evidently was not to take too much upon himself, to 'lord it over God's heritage,' but to shrink from his duty, and become too much 'entangled in the affairs of this life,' because he felt himself scarcely adequate to the task laid upon him. St. Paul, you will remember, has to tell him to let no man despise his youth; he has to 'put him in remembrance to stir up the gift' which God has bestowed upon him—'a spirit' not 'of fearfulness, but of power and love and discipline.' It was not in his own life that Timothy was failing,—in the discipline of himself; St. Paul even has to warn him against an asceticism which was dangerous to his health. Rather he was failing in his efforts to influence and discipline others. And is not that our own danger to-day? I do not think that we fail to-day by pride and arrogance, and confidence in ourselves rather than in God. Our great danger is, I think, that we tend to be without confidence of any kind, to think that we can effect little, and so indeed effect little. If that be so, St. Paul's words to Timothy may be just what we require.

2 Tim. ii. 4.

1 Tim. iv. 12.

2 Tim. i. 7.

1 Tim. v. 23.

Now how shall we divide our subject? Any division we may adopt must be more or less artificial. St. Paul is far from being a systematic writer, and the different parts of the pastor's duty are inextricably intertwined. But we may perhaps find a rough division suggested to us by the First Epistle to Timothy. We may say, I think, without great inaccuracy, that St. Paul there deals in order with the pastor's aim, with the pastor's character, with the pastor's duties, and with the special attention which the pastor must give to the different classes of his flock. This rough division I shall myself follow. I shall not expound the epistle verse by verse. Where St. Paul deals with dangers that no longer assail us we shall pass his words by; but where great principles emerge we shall dwell upon them in some detail, and illustrate them, where possible, from other parts of his teaching.

We pass then, without further preliminary, to the pastor's aim. What is it? What are we trying to do? Some aim we must have, if anything of value is to come of our activity. It is only too possible, as Archbishop Magee said, to

'aim at nothing, and hit it.' But it is not enough to have an aim; we must have the right aim. And what is it? What would success mean to us? What is the result, which, if we could but attain it, would give us the right to consider ourselves successful men? Now St. Paul not only gives us an admirable answer to this question, but tells us at the same time the three great means by which success is to be attained. Look at 1 Tim. i. 5. 'The end of the charge is love out of a pure heart, and a good conscience, and faith unfeigned.' That says everything, does it not? The true pastor, like all true workmen, is a producer, and what he produces is the Christian character of love. And if we say, 'How can we produce that?' then St. Paul answers, 'You can produce that through producing by God's help the three things which unfailingly lead to it—a pure heart, and a good conscience, and faith unfeigned.' That is the test to apply to every part of our work—to every sermon, every class, every organisation, every private conversation. Is it calculated to produce—does it, in fact, produce—love either directly or indirectly?

Does it make for love, or for any one of the great means to it? If not, what is the use of our activity? See how St. Paul applies the test himself in the preceding verse. 'Fables and endless genealogies'—legends of the patriarchs, and the mystical interpretation of the Old Testament genealogical trees—no doubt they were very interesting to a particular class of minds; if they had not been so, they would not have constituted a danger. But of what use were they? What did they produce? 'Questionings'—that was all. Discussion, and more discussion, and rediscussion—no love, no purity of heart, no clearness of conscience, no faith. So, as St. Paul says, they were no part of the work of the true steward of God; as we should say, they were 'not business.' Indeed, so far from producing love, they were the foes of love. Look at 2 Tim. ii. 23. 'Foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive.' Whatever leads to strife leads right away from love, and it is condemned at once by the fact that it does so.

Now let us consider all this more in detail. The necessity of an aim—that first of all. How St. Paul realised that! We need not go beyond
1 Cor. ix. 26. the most familiar of his words: 'I therefore so run, as not uncertainly; so fight I, as not beating the air.' Observe how the two metaphors supplement one another. The runner is not a man of detail; the boxer is; but each has an aim. The runner sees the goal and nothing else; there it is, visible in the distance, and he makes for it. The boxer, on the other hand, sees only his adversary; he has but one ultimate object—to knock him out of time. But the boxer, unlike the runner, does not think of the end. When the last round will come he does not know. His immediate purpose is to avoid beating the air, to get home with the particular blow he is striking. Now the pastor must resemble both the runner and the boxer. With each person with whom he has to deal he must see the ultimate end, love. But his immediate purpose will be to get home with the particular thing he is trying to do for him, to speak and to act so that his words and his actions may have

the greatest possible immediate result. May I pass on to you some words of a man with far greater experience than I myself possess ? They were spoken to me some years ago, and I have never forgotten them. 'You must,' he said, 'have a policy.' You must, that is to say, know what you are trying to do for men, and exactly what the method is by which you hope to accomplish it. The Evangelicals, I think he said, have a policy. They have in their minds a certain type of religious experience which they desire their people to pass through, and they aim quite definitely at bringing them through it. The Catholics, again, have a policy. They want to bring men through the confessional to a real penitence, and then to build up in them through the sacraments a deep and strong spiritual life. But the majority of the clergy have no definite policy. They preach and conduct services ; they visit the sick and the whole more or less. But what exactly they want to do, and how they are proposing to do it, they hardly know, and that is why they so largely fail. How far my friend was right, it is not in my power to say, but I

think that we all need to consider his words. Now St. Paul, you see, is quite definite. He too says that we must have a policy. What we have to produce is love, and the means to it are a pure heart, and a good conscience, and faith unfeigned.

But here a difficulty may perhaps occur to our minds. Surely, we may say, the pastor's aim must be something more than this. Christianity is much more than a system of ethics. Our Lord came that we might have life, and have it more abundantly. Surely, what we have to do is to bring men into union with God through Christ, that they may be 'saved through Christ for ever.' Salvation—the salvation of souls—that is our aim, and St. Paul elsewhere says so. He says
1 Cor. i. 30. that 'Christ Jesus was made unto us wisdom from God, and righteousness and sanctification
1 Cor. ix. 22. and redemption.' He says 'I am become all things to all men, that I may by all means save
1 Cor. x. 33. some.' 'I please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved.' Nay more, he expresses this aim with the utmost clearness in the Pastoral Epistles themselves. Look at

2 Tim. ii. 10. 'I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.' But then, surely, to say all this is not to contradict the teaching of the passage about which we are chiefly thinking; it is only to give the same teaching in another way. For what is salvation? Salvation is not a mechanical process, but a moral and spiritual one. God saves us by bringing us into union with Himself in His life of love. 'God is love; and he that abideth in love abideth in God, and God abideth in him.' St. John does not mean, and St. Paul does not mean, that we are just to be kind to our neighbours, and then we shall find ourselves abiding in God without further trouble. St. John regards the life of love as the result of a supernatural change wrought in us by God; we must be 'begotten of God' in order to love. And St. Paul's view is the same, as we can see in the passage before us, if we consider the means which he tells us to employ for the production of love. There is no having it without that 'faith unfeigned' by which we lay hold on God. But,

1 John iv. 16.

nevertheless, love and salvation are indissolubly one. God may, and does, accept us as His children for His Son's sake, while we are still very far from being completely men of love. But such acceptance is only the beginning of salvation. It will never reach its end until, as St. John says, we are 'made perfect in love.' And St. Paul has surely the same thought in the great passage in the Epistle to the Ephesians, where he tells us the purpose for which the Ascended Lord gave the ministry to the Church. It was 'for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ.' The perfecting of the saints is not any self-centred perfecting; they are perfected unto the work of ministering, perfected that they may perform the offices of love. And the full-grown man is the man who has grown to the stature of Christ, the King of Love, who came 'not to be ministered unto, but to minister, and to give His life a ran-

1 John iv. 18.

Eph. iv. 12, 13.

Mark x. 45.

som for many.' And we surely need to dwell on the two ways in which St. Paul describes our aim, in order that we may not misunderstand either of them. When we say that the end of the charge is love, we must remember that it is a love which is one thing with salvation. Otherwise, we may suppose that we have nothing to do except to diffuse around us an atmosphere of kindliness and geniality. That is actually the aim, I think, of some of us, and it is a wrong aim. But when we say that our aim is the salvation of souls, we must remember that salvation is one thing with love. The soul is not an 'eternal jewel' distinct from ourselves; our souls are ourselves. And, as St. Paul said, in the best known words he ever wrote, however we may speak, whatever we may know, however great may be our faith, if we have not love we and our souls are nothing. Once more, love is our aim. We must judge all that we do by its power to produce love.

1 Cor. xiii. 1, 2.

But then how are we to produce it? Talking about love will not carry us very far. St. John in his old age may have brought about great

results by repeating the words, 'Little children, love one another,' but we need for ourselves some fuller means than that. Well! 'Love is of God.' God is Himself love, and the fountain of love from which we must drink. And thus the means to love are the means to laying hold of and abiding in God. They are three, St. Paul says,—a pure heart, and a good conscience, and faith unfeigned. It is these three that the pastor has to produce, if love be what he desires. Without them there cannot be love; with them love is a certainty.

1 John iv. 7.

A pure heart then—we must aim at producing that. Without it, we cannot lay hold of God. 'Blessed are the pure in heart, for they'—and they only—'shall see God.' But what is a pure heart? 'The heart' in Scripture is not merely the seat of the affections; it is the seat of the purposes and intentions also. And the pure heart is much the same as what our Lord called the 'single eye.' It is the heart whose one grand overmastering purpose is to do right and to please God. By the power of the Holy Ghost we must produce that; there can be no true love

Matt. v. 8.

Matt. vi. 22.

without it. Speaking broadly, I do not think that we should seek primarily to have God loved in the emotional sense; we should seek first to have Him honoured and obeyed. I doubt if love is ever possible without harmony of will. If the wills of two people are set upon inconsistent ends, they cannot be friendly. We may point out to one the virtue and the charm of the other until we are tired, but no effect will be produced. Our hearer may recognise the abstract truth of all that we say, but the fact remains that he is aiming at one thing, and this virtuous and charming person is aiming at another. Love is impossible under those conditions. So it is with our relation to God, and our Lord said so, when He spoke to us of the single eye. 'No man can serve two masters,' He said, 'for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.' Note the order of the words; God comes first in each division of the sentence. There are two courses open to us. Either we may hate God and love money, or we may hold to God and despise money. But why is that

Matt. vi. 24.

so? Why do we always hate God if we love money? Because there is no harmony of will. The lover of money finds God in his path at every turn. If God would help him to get rich, God would be lovable in a subordinate way. But God has no sort of interest in making him rich; on the contrary, the laws of God and the claims of God continually interfere with the conduct which conduces to it. How can you fail to hate one who is always standing in your way? The only thing for us is to hold to God and despise money; so only shall we be able to understand and to return His love. Now that is the first thing at which to aim. It comes before a good conscience; it comes before faith unfeigned. We must aim at getting converted wills. All else can be put right in time, if the foundation is sound.

'Because right is right, to follow right
Were wisdom in the score of consequence.'

There must be the right intention—no saying yes when God says no, or saying no when God says yes. The pure heart must be produced, and we must turn every stone, and appeal to every motive, in order to produce it. The love of God,

and the fear of God—we use the motive of fear to-day far too little. Plain matter-of-fact duty, and all the glorious motives of the Christian faith. Converted wills we must get. There will be no love without them.

A pure heart then—that first. And secondly, there must be a good conscience—a conscience, that is to say, which is not weighed down by the burden of unrepented and unforgiven sin. That is just as necessary for love as a pure heart. We cannot love God while we feel that we ourselves lie under His displeasure. The fear of God in the high and noble sense is perfectly consistent with love, but the fear of God in the sense of the expectation of judgment to come is quite inconsistent with it. We must be delivered from the one before we can possess the other. Thus it must be our continual aim to deliver men from the burden of unrepented and unforgiven sin, to bring them to a good conscience. Do let us grasp that the people about us very frequently are without it. There are consciences probably in almost every congregation which are, as St. Paul expresses it, 'branded with a hot iron.' The

1 Tim. iv. 2.

brand of some mortal sin is upon them; they know it, and they cannot advance until it is removed. Then there are consciences which are, as St. Paul says, 'weak.' 'Their conscience, being weak, is defiled.' Things which, objectively regarded, are not sins at all, seem to them to be sins, and they feel themselves under God's displeasure, while there is no real reason why they should do so. Once again, there are consciences which are uneasy. They are like friends of our own, when something has come between us and them, and we cannot discover what it is. We ask if there is anything wrong, and they will neither tell us clearly what is wrong, nor behave as if all were right. And from all these types of bad conscience we must deliver men, or they will never love. How St. Paul's own strength was rooted in the clearness of his conscience! 'I know nothing against myself.' 'Our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward.' 'Herein do I exercise myself'—

1 Cor. viii. 7.

1 Cor. iv. 4.
2 Cor. i. 12.

Acts xxiv. 16.

and there is no form of exercise more profitable—'to have a conscience void of offence toward God and men alway.' And what he possessed himself he was indefatigable in his efforts to pass on to others. The Gospel was to him what it was, largely, though not entirely, because it was a gospel of peace, a gospel which spoke of One, as he said at Antioch of Pisidia, 'by whom every one that believeth is justified from all things from which ye could not be justified by the law of Moses.' He preached it, and led men to accept it, in a way which meant not only that they were in fact forgiven, but that they realised that they were so. Such appeals as those which we find in his writings to forgive others because 'God also in Christ forgave' us, would have little force to any but to those for whom forgiveness was an accepted and realised blessing. It is that assurance which we have to produce. We must speak of bad consciences as things which really exist; we must warn men of their evil and of their danger, and we must do all in our power to have good consciences substituted for them. And to this end, to quote my friend's words again,

Acts xiii. 39.

Eph. iv. 32.

we must 'have a policy,' a normal method in which we believe for producing what we desire. The Evangelicals have their method; they try to bring men to conviction of sin and to the conscious acceptance of our Lord as the Saviour from sin. The Catholics have their method, a method in close connection with the confessional. And the two methods, I think, have far more in common than we generally suppose. Each method, rightly used, attains its purpose. But, whatever our method may be, we must bring men to a good conscience, and, having brought them to it, see that they keep it, not chiefly by a perpetual recurrence to the method by which they first acquired it, but far more by the daily faithful performance of God's will for the time to come. If the old methods are again needed, they may be used again, but we ought not to look forward to requiring them. 'Holding faith,' St. Paul says, 'and a good conscience, which some having thrust from them made shipwreck concerning the faith.' Holding it—not perpetually losing it, and recovering it. Then love can grow.

1 Tim. i. 19.

A pure heart, then, and a good conscience, and then, thirdly, faith unfeigned. That is the greatest love-producer of the three. As St. John says, 'we love, because He first loved us.' 1 John iv. 19. It is faith in God as revealed in Christ—faith in our Lord as the Risen Saviour, who died for us, and behold He is 'alive for evermore'—which Rev. i. 18. fills us with love to God and to our brethren, as nothing else does. If we are to love God we must realise how much there is for which to love Him. That is the faith which we must produce by every means in our power. It is of no use to assume that it is there. It is not there; it has to be produced. Our churches are full of people who neither believe nor disbelieve. They are ready to believe; they would like to believe; some of them are trying to act as if they did believe. But the old days in which Christianity was taken for granted are gone; even our best people find it very hard to take it for granted to-day. And directly we go outside the circle of our own people there is nothing approaching to unfeigned faith. It is not that men, as we say, 'have difficulties'; to complain

of difficulties presupposes that we are trying; and very widely to-day men are not at all trying to believe. Let me explain my meaning by an example. Suppose that a Roman Catholic were to ask you what were your difficulties in submitting to the Roman claims, what would you reply? You would explain — would you not?—that you are nowhere near the point where difficulties are felt. You are perfectly satisfied with your own position; you are without any desire to join the Roman communion, and consequently difficulties as to the Papal claims do not trouble you at all. No doubt, were all this otherwise, you would find difficulties enough; you could tell your Roman friend half a dozen difficulties which would stand in your way. But, as the matter stands, you are not worrying about them, and you would attend with only the most languid interest to an attempt to deal with them. So it is, I think, to-day with the unbelief of vast numbers of the people around us. They are not hostile to us; they are as polite to us as we are to Roman Catholics; but they are not only without un-

feigned faith, but without any present wish to acquire it. How this situation is to be met we cannot now consider. But I am sure that what St. Paul calls 'the defence and confirmation of the Gospel' are duties which ought never to be absent from our thoughts. If I may venture to say so, most of the sermons which I hear not only seem to me to presuppose that our wills are more fully converted than they are, and our consciences far more at rest; they presuppose also that we possess an unfeigned and unclouded faith that from most of us is absent. I do not think that we shall ever attain our great end of love unless we change our methods.

Phil. i. 7.

You see then what it is which we have to produce, and what are the means for its production. And now, in conclusion, let us read those words which immediately follow in the First Epistle to Timothy, and see how they warn us against that method of teaching which we immediately adopt when we forget what our great purpose is. Look at 1 Tim. i. 6. 'From which things some having swerved have turned aside unto vain talking; desiring to be teachers of the law

though they understand neither what they say, nor whereof they confidently affirm. But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly.' Now is not that abidingly true ? If we do not realise what our object must be, if we can neither win the will, nor help the conscience, nor convince men of the truth of the faith, there is really nothing but vain talking left to us, and the particular form of it which attracts us is law, the telling men what they ought to do. We do not certainly know what was the particular type of teaching which St. Paul had in his mind ; evidently it was Jewish legalism in some form. But that is quite unimportant. What St. Paul condemns is the folly of forgetting the whole spirit of the Gospel, and going back to the old legalism which it superseded. Law, as St. Paul says, has its great place. Face to face, as you in your parishes no doubt often are, with the vilest wickedness, there is nothing immediately to be done but to insist upon law, and the penalties which it imposes. St. Paul did not speak to

Felix about the love of God; he 'reasoned of righteousness, and temperance, and the judgment to come.' The most evangelical of all St. Paul's Epistles has its thunders of the law for those who need them. 'The wrath of God is revealed from heaven,' he says, 'against all ungodliness and unrighteousness of men.' 'We know that the judgment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works; to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and

Acts xxiv. 25.

Rom. i. 18.

Rom. ii. 2-9.

indignation, tribulation and anguish, upon every soul of man that worketh evil.' That is not
1 Tim. i. 8. legalism. To speak in that way is to 'use law lawfully,' knowing what its purpose is, namely, to bring men to their senses. Only it is not in that way that we must deal with the members
2 Cor. iii. 6. of our Lord. Law has no saving power. 'The letter killeth, but the Spirit'—the Spirit alone—
Gal. iii. 24. 'giveth life.' The law is 'our tutor to bring us unto Christ,' and, as we all know, though tutors and governesses are excellent people in their own way, the home is far happier without them, and it is far better for them to depart when their work is done. I do not deny the value of moral instruction, or the necessity of teaching our people their duties as Churchmen. But what our people chiefly need is not to be taught what they ought to do; they generally know that already. What they need is to be brought into, and kept in, that relation to God through Christ, through which the Spirit of God, who is the Spirit of Love, will belong to them, and by which they will experience the impulse, and possess the power, to accomplish these duties

of which we speak. What they need is to understand and appreciate through an unfeigned faith the glory of their Christian position, and to be influenced by the motives which their Christian position gives to them. In dealing with Christians, however unsatisfactory, St. Paul never appeals to the law. He tells them to walk 'worthily of the Lord,' 'worthily of God,' who calls them 'into His own kingdom and glory.' They are to be pure, not because the seventh commandment forbids impurity, but because their 'bodies are members of Christ,' and the 'temple of the Holy Ghost'; they are not to lie one to another, because they are 'members one of another'; they are to forgive because 'God also in Christ' has forgiven them. The abandonment of the legal standpoint does not mean freedom to do evil; the evil things which the law condemns are as contrary to 'the sound doctrine' as they are to the law; but with those who have attained to faith it is through the sound doctrine that we ought to deal with them. And we Englishmen who are born legalists, and never so happy as when we have induced our

Col. i. 10. 1 Thess. ii. 12.

1 Cor. vi. 15, 19.

Eph. iv. 25.

Eph. iv. 32.

1 Tim. i. 10.

people to observe another rule, have to guard perpetually against our tendency to legalism, if we want the Gospel to exercise its true power.

2 Cor. iii. 6. God, as St. Paul says, has 'made us sufficient as ministers of a new covenant, not of the letter, but of the Spirit'; and, if we desire to find ourselves in Him sufficient, we must remember for what He has made us sufficient. The end of the charge is love—love which is one with salvation—and only if that is indeed our aim, shall we find ourselves sufficient, as God means us to be.

LECTURE II

We thought together yesterday of the pastor's aim, as St. Paul sets it before us. We saw that it must be to produce in our people, as in ourselves, the Christian character of love. And we saw also the means which must be employed for the attainment of love—a pure heart, a good conscience, and faith unfeigned. Now to-day we proceed to consider, under the guidance of St. Paul, the pastor's character—what manner of man he must himself be if his work is to be accomplished. St. Paul deals with this question in more ways than one. In the first place—and we have an example of this in the passage which immediately follows that which we considered yesterday—he speaks to us quite humbly, but without any unreal self-depreciation, about himself. The Second Epistle to the Corinthians is the richest of his epistles in teaching of this kind. We shall see by it that the true pastoral

character is not so much one which we must ourselves attain before we begin our work, as one which it is for God to produce in us by the experience through which He passes us. We can correspond with His working, but that is all that we can do. In the second place—and we have examples of this in the First Epistle to Timothy, and in the Epistle to Titus—we have passages in which St. Paul describes the necessary characteristics of those to be called to the ministry.

1 Tim. iii. 1-13. Titus i. 6-9.

In both these passages we should observe that St. Paul is not addressing the clergy, and telling them what sort of men they are to be, but addressing Timothy and Titus, and telling them what sort of men they are to choose. That may account for the comparatively external character of the points upon which he dwells. The inner life of candidates for the ministry is not laid open before those upon whom rests the responsibility of choosing them, and it would be useless to say much about it. What they can see is the character on its outer side, and it is with that that St. Paul here deals. And then thirdly—and passages of this kind are scattered freely

about the Epistles to Timothy, the Second being the richer of the two—there are St. Paul's direct exhortations to those who are called to be ministers of Christ, and to exercise in His name authority over others. And here, as we should expect, St. Paul goes deeper, and shows us the great things after which we must strive if we would be, each one of us, 'a vessel unto honour, sanctified, meet for the Master's use, prepared unto every good work.' All this manifold teaching we ought, as far as we may, to compare and to combine ; the true ideal will only emerge as we do so. We suffer to-day, I think, not from any lack of clerical ideals, but rather from a plethora of them. We have not in the English Church—and the fact has its great advantages—any one definite and recognised ideal of the priestly life. A great variety of ideals jostle one another in our minds. There is what we may call the eighteenth-century ideal—Mr. Irvine in *Adam Bede* is a good example of it—the ideal of the genial, kindly, English gentleman, regular in his clerical duties, and full of common sense, but differing little, and not desiring to differ much, from the country gentle-

2 Tim. ii. 21.

men around him. Then there is the Evangelical ideal, formed, I think, partly on the example of St. Paul, but still more on that of John Wesley and his followers; the ideal of the fervent preacher of the Gospel, 'instant in season, out of season,' and speaking 'as a dying man to dying men.' Then, again, there is the Roman ideal, worked out, I think, for the first time by the saints of the Counter-Reformation, and to be best studied in such noble books as Arvisinet's *Memoriale Vitæ Sacerdotalis* and Manning's *The Eternal Priesthood*. That has a great influence with many of our best clergy to-day. Once more, there is the intensely human and democratic ideal, seen perhaps at its best in the late Father Dolling, but exemplified also, though with a strong admixture of the eighteenth century, by Charles Kingsley,—the ideal of the man who is a philanthropist and a social reformer as well as a priest, who cares for the bodies of his people as well as for their souls, and who perhaps is tempted to have more irons in the fire than he quite knows how to handle. All these ideals have their own elements of strength and beauty, and God may

2 Tim. iv. 2.

intend them all to find representatives among us. But there are, nevertheless, elements in the true priestly character which we should all alike possess, and St. Paul's words ought to help us to see what they are.

But, before turning to St. Paul's words, there are a few remarks which I should like to make, and in which I hardly expect to carry you all with me. Being a modern, and speaking to moderns, I have freely used such words as 'character' and 'ideal.' But I am inclined to think them dangerous words. You will search for them in vain in Cruden's *Concordance*, or for any words corresponding to them. More than this, I fancy that the best scholars among us would find it difficult to translate them into any one of the languages of the title over the Cross. The ancients not only had not the words; they scarcely possessed the ideas for which they stand. There are passages in the New Testament where the writers seem hard put to it from the lack of such words as personality and character. When *e.g.* St. James says that 'the proof of' our 'faith worketh patience,' or when St. James i. 3.

Rom. v. 3, 4.

Paul says that 'tribulation worketh patience; and patience, probation,' we moderns would say that it is by trials bravely borne that strong characters are formed. But so far from commiserating the ancients upon these gaps in their vocabulary, I should be inclined to congratulate them. Probably they were saved from a good deal of self-consciousness and a good deal of unhealthy introspection. I believe that, speaking generally, the less we think about our characters and our personalities the better it is for us. Our task is to do the will of God. If we do it, we shall come in time to be what He intends us to be. But we do not know much at the outset of what He intends us to be, and, if we encumber ourselves too much with ideals, we tend to live for these self-chosen ideals rather than for our immediate duties. We are frequently told that what matters is not what we say, or what we do; it is what we are. If that means that motive and intention are all-important, it is, of course, entirely true. But if it means that we are to judge of ourselves, or that God judges of us, by our present dispositions, and not by our actual

output in word and deed, I must deny it altogether. Our Lord said, 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' He said, 'Out of the abundance'—the overflow—'of the heart the mouth speaketh.' He said, 'By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' If our Lord does not teach that we shall be judged by our works, it is indeed hard to say what He does teach. The fact is that the characters with which we begin are very largely inherited; we are to a great extent not responsible for them. We must treat them, like the outward circumstances of our lives, as difficult material with which in union with God we are called faithfully to deal. God judges us, and we must judge ourselves, by the way in which we do actually deal with them. Bishop Wilson of Sodor and Man admirably says that 'If we would ascertain the state of our hearts we must impartially review our actions.' The state of our hearts is the same thing as the attitude of our wills, and

Matt. xii. 37.

Matt. vii. 20.

that may be very different from our present characters. To take an example, there is no reason to be distressed if we find ourselves of an exceedingly jealous disposition, and pained rather than pleased at our neighbour's success. No doubt it is deplorable that it should be so, but we cannot immediately help it. If, in spite of this, we habitually speak well of our neighbour, and only well, if we do all that we can to increase his success, the state of our hearts is all that at present God asks us to make it. In a very true sense what matters is not what we are; it is what we say and what we do. Thus the inquiry upon which we are really engaged to-day is an inquiry, not as to what the character of the priest ought to be, but as to what his conduct ought to be. Let us take care of our conduct, and our characters will in the long run take care of themselves. And this brings us to another point of the greatest importance. We are frequently told that the value of our ministerial work depends upon what we ourselves are. If that means that 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth

Matt. vii. 18.

good fruit,' it is only what our Lord says ; but if it means that we must not attempt to Christianise others until we are ourselves satisfactory Christians, I must again deny it altogether. We cannot choose our vocations ; we must do the work that God has given us to do. If the ministry is our vocation, it is in doing the work of the ministry as faithfully as we can, and in no other way, that we shall by God's grace in time become satisfactory Christians. A pure heart, a good conscience, and faith unfeigned are necessary from the first, but that is all. Let us see that we have them, and then go full steam ahead. In so doing, as St. Paul says, we shall 'save both' ourselves 'and them that hear' us. 1 Tim. iv. 16.

And now let us turn to St. Paul, and consider, firstly, one or two points in the teaching which is conveyed to us by what he tells us about himself. I shall but touch on this, as I said before, but let us read together 1 Tim. i. 12-16. 'I thank Him that enabled me, even Christ Jesus our Lord, for that He counted me faithful, appointing me to His service ; though I was before a blasphemer, and a persecutor, and injurious : howbeit I

obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His longsuffering, for an example of them which should hereafter believe on Him unto eternal life.' You see what we have here. We have the apostle, as I hope we are all able to do, looking back with the deepest thankfulness to his ordination day. A very hard life the life of apostleship has proved to be, far harder than at first he had expected, but not for a moment would he have had any other. 'I thank Him that enabled me, even Christ Jesus our Lord, for that He counted me faithful, appointing me to His service.' He begins, you see, not with any self-chosen ideals for the future, but with God's actual dealing with him in the past. What a wonderful thing it was that the Lord should have made him an apostle! 'The grace of our

Lord,' he says, 'abounded exceedingly.' It would have been a great grace to make him a Christian, but it was a far greater to make him the first apostle of the Gentile world. St. Paul had been a 'blasphemer,' pouring out insults upon the name of Jesus, a 'persecutor' of His servants from city to city, a cruel and insulting enemy of the cause for which he has now been so long ready to die. And yet—this is what St. Paul feels—the Lord had understood him all along. No one else had understood him ; Acts ix. 26. the Christians of Jerusalem would not at first believe that he was a disciple ; but the Lord understood. He knew that St. Paul only did it ignorantly, in unbelief. It was his head that was wrong, and not his heart. Jesus had only to reveal Himself, and St. Paul would at once come out upon His side. So 'He counted me faithful, appointing me to His service' ; He took the insults and the violence for what they were worth, and brought him out into the faith and love which are the atmosphere of those that are in Christ Jesus. He gave him that wonderful mark of His confidence which was contained in

calling him to be an apostle. But then why did He do this? Was it simply for his own sake? Certainly not. The Lord dealt with him in view of the wider needs of the Church. The fact was, if we may so say, that the Lord needed an advertisement of all His longsuffering. 'Howbeit for this cause I obtained mercy, that in me as chief Jesus Christ might show forth all His longsuffering, for a pattern of them which should hereafter believe on Him to life everlasting.' The elder apostles were of little use for that purpose. Admirable examples as they were of what the Lord could make of the simplest and homeliest material, they were not good examples of His longsuffering. If the Lord was to choose men at all as the instruments of His work, where was He to obtain better ones? But St. Paul the persecutor! No one could doubt the Lord's all-longsuffering after St. Paul's experience. Praise to God for it then! 'Now unto the King, eternal, incorruptible, invisible, the only God, be honour and glory for ever and ever.'

You see then the standpoint from which we should approach the consideration of the pastoral

character. We should not start with any abstract ideal whatsoever. We should begin with ourselves as we are, with the way in which God has dealt with us, is dealing with us now, and with the purpose which He has in view in all the experience through which He passes us. If we by the will of God are members of the Christian ministry, God has given to us a great mark of His confidence. The years before our call were perhaps far from satisfactory years; if we were not as actively hostile as St. Paul was, we were probably far less conscientious. But, whatever the past may have been, God did call us, and give us our work. And what we have each to do is to believe in God's purpose for us, and try to co-operate with it. For each one of us God has His 'good pleasure,' and He works in us 'both to will and to do' with that good pleasure in view. For each one of us there is, to quote St. Paul again, 'that for which we were apprehended by Christ Jesus.' We have not already 'obtained' nor are we 'already made perfect'; our duty is 'to press on,' if so be that 'we may apprehend that for which we were apprehended by

Phil. ii. 13.

Phil. iii. 12.

Christ Jesus.' I do not mean that there are no characteristics which ought to belong to all members of the ministry alike ; there are many such, and we shall presently be thinking about them. What I mean is that we must not allow any ideal, however inspiring, to obscure from us the fact of God's purpose for us as individuals. It is that which we must realise. And it will be realised, if realised at all, not mainly by any independent efforts of our own to realise it, but through the experience through which God has passed us, and will pass us.

> 'I need now as then
> Thee, God, who mouldest men.'

That is the point. Those who would live by lofty ideals frequently complain that the circumstances of their lives prevent them from realising them. No doubt it is so. But do those circumstances prevent them from fulfilling the divine purpose ? Not at all. It is through those circumstances, and the limitations which they bring, that the divine purpose will be worked out. Look at St. Paul himself. If St. Paul had troubled himself about the ideal of an apostle

and evangelist, his circumstances and his limitations would have overwhelmed him. Obviously the ideal evangelist would require an iron constitution, while St. Paul was continually being prostrated by illness. Obviously he would require a great command of language—of what use in the Greek world would be one who had it not ?—and St. Paul was a bad speaker. But ideals of that kind troubled him little ; he came to see that his limitations simply had the effect of making the divine power which worked through him manifest to the world. If he was weak in body, 'we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves ; we are pressed on every side, yet not straitened ; perplexed, yet not unto despair ; pursued, yet not forsaken ; smitten down, yet not destroyed ; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body.' Or was he in speech contemptible, if judged by the logical and rhetorical standards of the Greek world ? That, too, had its purpose. 'I was with you in weakness,

2 Cor. iv. 7-10.

2 Cor. x. 10.

1 Cor. ii. 3-5.

and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.' More than this, it was precisely his limitations and his sufferings which enabled him both to show the truth of the Gospel which he proclaimed, and to comfort others under their limitations and sufferings. The Gospel of our Lord as crucified and glorified, and the Bestower of the Spirit, might in itself be foolishness to the Gentile world; but it became far more credible, when that world saw that when the Lord's crucifixion was reproduced in St. Paul, the Lord's
2 Cor. iv. 12. resurrection power was reproduced also, and that when death worked in St. Paul, life worked in them through the spiritual power which accompanied his words. And his power as the teacher, guide and strengthener of his converts depended upon his limitations, just as his power as an
2 Cor. i. 3, 4, 6. evangelist did. 'Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us

in all our affliction, that we may be able to comfort them that are in any affliction through the comfort wherewith we ourselves are comforted of God. . . . But whether we be afflicted, it is for your comfort and salvation ; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer.' And that is the way in which we should look at ourselves and our own experience also. Never mind the limitations. God has called, and is moulding us, to realise His ideal, if not our own. How will the power of God ever be manifested through us, if the magnificence of our talents is such as to provide a ready explanation for any success we may attain ? How shall we ever be able to comfort our people in their limitations and difficulties, if we have neither limitations and difficulties of our own, nor experience of the power of God to support us under them ?

Are we then, as might seem to be the case, not to encumber ourselves with any ideals at all ? That would certainly be a very false conclusion, and one very little in harmony with St. Paul's

mind. The Christian character is one, and only one, though it takes varying forms under varying circumstances. And St. Paul, in writing to his lieutenants, is very clear, not only that that character must be present in those to be called to the ministry, but that it must be present in that special and peculiar way which their work demands. Look at 1 Tim. iii. 1. 'Faithful is the saying, If a man seeketh the office of a bishop' —and 'bishop' is not here, I think, to be distinguished from 'presbyter'—'he desireth a good work. The bishop therefore must be'— and St. Paul proceeds to tell us plainly what he must be. At Ephesus in St. Paul's day there was evidently no difficulty in finding candidates for the ministry, but all were not equally suitable. Timothy must note what the true characteristics are, and refuse to ordain unless they are present. St. Paul, for reasons which I have already explained, does not here speak of the deepest things. But, as far as relates to that life which the world can see, his words cover a wide field. He shows us the priest in himself, in his work, in his home, and in his general

relation to the world. You will, I feel sure, not take it in ill part if I speak rather freely about some of the ways in which we should take heed to his words.

'Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach'—not only actually blameless, but, like Cæsar's wife, above suspicion. And that he may be above suspicion, he must be quite plainly 'the husband of one wife, temperate, sober-minded, and orderly.' Very prosaic virtues these, are they not? The poor despised eighteenth-century parson begins to take heart of grace, and feel that after all there is something to be said for him. And yet how immensely more important in practice is every one of these qualities than many more showy characteristics! 'The husband of one wife'—quite literally, the man of one woman. There is no time this morning to discuss fully the meaning of the phrase. If I thought it meant, 'If married, married only once,' I should at once suspect that the words belonged to a time later than St. Paul's. But I

take it to mean, 'If married, faithful in married life.' St. Paul presupposes that the presbyters of Ephesus will be married men. All the Christians old enough for the presbyterate had been adult Jews or Gentiles before their conversion; that they had been married was almost a matter of course. What was necessary was that, if the priest had a wife, he should be entirely faithful to her. May I venture to speak somewhat plainly about this matter? Of course, if we think that the clergy ought to remain unmarried, unmarried we should remain. But no such view finds any wide acceptance in the Church of England. If we are married, we should not appear to be ashamed of the fact, or thrust our wives into the background. On the contrary, we should live as married men, accept our obligations and limitations as married men, and honour our wives before the world by showing that they possess our confidence. Moreover, I think that St. Paul's words demand of us that we should each be the man of one woman, even though our wives fail to give us that sympathy in our work which they ought to give. If in that

case we seek that sympathy from any other woman, we shall probably give much occasion for scandal and misunderstanding. We may say indeed that there is no harm in what we do, and perhaps there may not be. But our affections are dangerous things, unless they are kept under strong control, and we live in a world which is both corrupt and censorious. The presbyter must be without reproach,—as Bengel says, '*Sine crimine, fama, et suspicione justa.*' And then 'temperate,'—not only in the use of alcohol, but of all the good things of the world. As clergy, we ought to keep not only outside, but far outside, the danger zone. The number of clergy who have fallen by strong drink is quite appalling. So, too, in the use of food. It is quite easy to lose our spiritual power and to destroy our influence by a degrading over-interest in our meals which men cannot help seeing. So, too, in the use of tobacco, though, of course, that was not in St. Paul's mind. Tobacco in moderation has a social value, but it is deplorable for us to be slaves to it. Our people do not wish to receive the Blessed Sacrament from

fingers always stained by rolling cigarettes, nor can we be welcome in their sickrooms, if we add to their discomfort by the atmosphere of tobacco which we bring with us. And then 'sober-minded and orderly,'—the one an internal, the other an external characteristic. Earnest we may be and ought to be, but we must not allow our earnestness to overpower our common sense. In the Thanksgiving after Communion of St. Thomas Aquinas, we pray for deliverance from 'all false impulses, fleshly or spiritual.' We are to be masters of the impulses of the spirit, as well as of those of the body. Religion, it has been lately said, 'ought to be arresting'; there ought to be something about its manifestations which claims men's attention. But religion must be made arresting in the right way—by the power of the Holy Spirit and the reality of our own convictions, and not by doing things that are merely fanatical or merely odd. St. Paul in the Pastoral Epistles makes a great deal of 'gravity,'—'noble seriousness,' to use Matthew Arnold's translation. Just now there is a cult of extravagance, and we must not give way to it. In manner, in language, even in dress, we must,

as St. Paul says, be sober-minded and orderly. The opposite characteristics may attract more attention, but they do no permanent good. And now from our personal life St. Paul passes to our relations with other men. And you see how he emphasises both the social and the teaching side of our ministry. 'Given to hospitality, apt to teach.' St. Paul no doubt is especially thinking of the duty of welcoming the itinerant Christian prophets; that duty especially rested upon the bishops or presbyters; but we need not confine his words to that. The priest is not to be a man who shuts himself up in his study or in his church. He must get into contact with men, as the Lord did. Our houses or our lodgings should be places where our people ever find a welcome. They must know us, if they are to understand what we say. And yet our relations with them must not be merely social; if we are 'apt to teach' they never will be. The man who is apt to teach is the man who knows what the Christian faith and the Christian moral standard are, who delights in teaching them and knows how to teach them, and so is ever on the lookout

for the opportunity of teaching them. 'Take your opportunity or make it,' Dean Vaughan used to say, in commenting upon the words,
2 Tim. iv. 2. 'Be instant in season, out of season.' We want—do we not?—to keep the two sides together, to be the friends of our people and their teachers also, all the more their teachers because we are their friends, and all the more their friends because we are their teachers. And now St. Paul passes to other characteristics which are of immense importance if we wish to exercise an influence. 'No brawler, no striker, but gentle, not contentious, no lover of money.' We must, that is to say, have complete command of our temper. There must be no public or private quarrels with our people, no roughness even in dealing with the roughest boys. We must carry with us everywhere an atmosphere of what Matthew Arnold called 'sweet reasonableness'; we must not be 'fighting men.' That does not mean that we are to have no principles, or that we are never to insist upon them.

> 'I never say what any one
> Could possibly object to.'

But we must have endless patience; we must be ready for almost endless explanation; we must not expect always to have our own way — 'not self-willed,' St. Paul adds in the parallel passage in the Epistle to Titus; we must be ready to put up with opposition and contradiction, even when we are perfectly certain that we are right. And, as St. Paul adds, we must be 'no lovers of money.' We must manage to convey the impression to a world which loves money very dearly, that we at any rate are exceptions to the general rule. Men always expect us to consult our own interest, and think little the worse of us for doing so; it is the more impressive when they discover that we do not. And then with great insight St. Paul proceeds to speak about the priest's home. 'One that ruleth well his own house, having his children in subjection with all gravity (but if a man knoweth not how to rule his own house, how shall he take care of the Church of God?).' How full that is of St. Paul's common sense! It is our power to manage our own households which proves our capacity for managing God's. If we

Titus i. 7

cannot manage or influence our own children—if, as they grow up, they sit loose to the Christian faith, or, to quote the Epistle to Titus, are 'accused
Titus i. 6. of riot or unruly'—how can we hope to manage or influence the children of others in our schools and confirmation classes? And I think that we shall find that our homes test us in little things as well as in great. The same characteristics which prevent us from keeping our servants will prevent us from keeping our colleagues and our workers. The want of punctuality, of method, of attention to detail, which keep our houses always in a muddle, will keep our parishes always in a muddle. If we confuse our own accounts, we shall probably confuse the accounts of the Church. The home is the test. And so we come to St. Paul's last point, and that is our relation to the outside world. And here what St. Paul tells us is that we must be simple and unassuming, and care for our good name. When St. Paul says, 'Not a novice, lest being puffed up he fall into the condemnation of the devil,' he probably alludes to the belief that the devil fell through claiming a position which did not

belong to him, and his point is that a man needs some years of Christian experience before he can be safely set over others. I do not think that we English clergy are much disposed to give ourselves airs; the kindly chaff of our friends is usually sufficient to prevent it. But we should note St. Paul's warning none the less. When he says to Timothy, 'Let no man despise thy youth,' 1 Tim. v. 12. he does not mean that we are to be furiously angry, and triumphantly assert ourselves, if men do despise it; he means that we are to become the kind of people whom they cannot despise. 'Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.' There will be no despising then. Moreover, we must care for our good name, even in the outside world. The priest must have 'good testimony from them that are without; lest he fall into reproach and the snare of the devil.' There will be times no doubt when we shall have to take an unpopular line, and do what others will not understand. But we should never glory in being unpopular or misunderstood. 'Young people,'

says Bishop Creighton, 'who complain that they are misunderstood must be told that it is their business to explain themselves.' To be misunderstood is a great hindrance to our work, and a great danger to ourselves. To live in an atmosphere of suspicion tends to sour even the best of us, and to destroy our initiative. St. Paul took the utmost pains to conciliate opposition by all legitimate means, to be 'all things to all men, that' he might 'by all means save some.' It is an immense help as we go about our work to know that our good name has preceded us, and that men are thus already disposed to welcome us, and to listen to what we say.

1 Cor. ix. 22.

And now, thirdly and lastly, we come to St. Paul's direct instructions to Timothy himself as to his own conduct. These, of course, go far deeper than those comparatively external matters upon which we have been lately dwelling, into questions of the spiritual life and the spirit in which our work is to be done. St. Paul's instructions are very many and very various. I can but touch upon a few of them, leaving you to study and work out the rest for yourselves.

The first will be what he says as to the necessity of cultivating the divine grace, and seeking after the Christian character ; the second will be the duty of absorption in our work, and of perseverance in discharging it ; and the third will be the duty, in which apparently Timothy was inclined to fail, of courage in facing our difficulties, and endurance of the trials which faithfulness is sure to bring.

We begin then with the first of the three—the duty of cultivating the divine grace, and of seeking after the Christian character. And here I would point out that it is not St. Paul's way to bid us to seek for the divine grace, or for the powers of the Holy Spirit. He says nothing about the necessity of prayer for grace, or of the use of the sacraments. All that is, I think, taken for granted. His view is—not only in the Pastoral Epistles, but in all his writings—that, as members of Christ, and temples of the Holy Ghost, we have already all of the divine grace that we are able to receive. Our business is to believe in our position, and in the power which it pledges to us ; to maintain our faith, and hold

to all the teaching that has been given to us ; and then to stir up the grace and the spiritual powers which are already our own, and use them both to become all that we ought to be, and to perform to the full the task committed to us. Let me give you some examples of what I mean.

We turn then to the Second Epistle to Timothy, the richest in teaching of this character, and this is what we find. 'Thou therefore, my child, be strengthened in the grace that is in Christ Jesus.' Just as, to St. Paul himself, 'the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus,' so it has been with Timothy also. He, too, is within the circle of the grace of the Lord ; let him yield himself to its influence, and grow in strength day by day. 'Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel.' Remember Him, as being all that now He is, and, remembering Him, be continually strengthened in Him. What is necessary is to 'hold faith and a good conscience' ; if we lose either, we lose our hold on Christ ; and St. Paul again and again, in view of the tendency at Ephesus to go back to

2 Tim. ii. 1.

1 Tim. i. 14.

2 Tim. ii. 8.

1 Tim. i. 19.

the law, earnestly presses upon Timothy the preservation of his faith. He must remain 'nourished in the words of the faith, and of the good doctrine' which he has 'followed until now'; he must abide 'in the things which' he has 'learned' and has 'been assured of, knowing of whom' he has 'learned them'; he must 'guard that which is committed' to him, and 'hold the pattern of sound words' which he has heard from St. Paul, 'in faith and love which is in Christ Jesus.' But, if we do hold faith and a good conscience, if we do abide in that faith and love which is the atmosphere of the body of Christ, there is no need to pray for the divine grace. We have it already, and have only to trust it, use it, and daily grow stronger by it. The true quest is that of the Christian character. Timothy is to 'exercise' himself 'unto godliness'; to 'flee youthful lusts,' and the love of money, and 'follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.' You see the meaning. It is not a question of conversion, of turning away from all known sin; the 'pure heart' is thought of as

1 Tim. iv. 6.
2 Tim. iii. 14.
1 Tim. vi. 20.
2 Tim. i. 13.
1 Tim. iv. 7.
1 Tim. vi. 11.
2 Tim. ii. 22.

attained already. But however real our conversion, we must still be both pursued and pursuing. The love of money and youthful lusts pursue us—alas! long after we ourselves have ceased to be youthful,—and we must flee for our lives; while, pursue as we may, righteousness, faith, love and peace seem still to flee, and demand from us a perpetual chase, not as lonely hunters, but with all the great body of those who call upon the Lord's name. That is the quest,—not the quest of forgiveness and grace, which are ours already, but the quest of all which they put within our reach. 'Fight the good fight of the faith, lay hold on the life eternal whereunto thou wast called.' And so it is with the spiritual gifts which we need for the discharge of our duties. We have not to seek for them; they are ours already. God never gives us a work without giving us at the same time the strength to perform it. Our call is not to neglect our gifts, to believe in them, stir them up, and use them. 'Neglect not the gift that is in thee, which was given thee by prophecy,'—St. Paul probably refers to the Holy Ghost speaking by

1 Tim. vi. 12.

1 Tim. iv. 14.

the Christian prophets, as in Acts xiii. 1, 2,—'with the laying on of the hands of the presbytery.' 'I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline.' Timothy might feel weak and fearful; was he then earnestly to pray for courage and strength? St. Paul does not say so. Rather he is to remember that, feel as he may, through the presence of the Spirit he is already strong and fully able to deal with the situation. The sons of Zeruiah are not really too hard for him; he can master them if he will. What he has to do is to stir up his gift, to kindle it into flame, and with all its fire deal with the situation.

2 Tim. i. 6, 7.

There is but time for a few words as to the duties of absorption in our work, and of patient endurance of the sacrifices which it demands. St. Paul dwells on these things again and again. 'Be diligent in these things,' he says; 'give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to

1 Tim. iv. 15, 16.

2 Tim. iv. 2. thy teaching. Continue in these things.' 'Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching.' You see the notes which St. Paul strikes—diligence, absorption, progress, perseverance, instancy, thoroughness. It is such passages as these which are echoed in our Ordinal. 'See that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty.' 'Consider . . . how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.' 'Apply yourselves wholly to this one thing, and draw all your cares and studies this way.' It was in this that Timothy was failing.

2 Tim. ii. 4, 7. 'No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. . . . Consider what I say; for the Lord shall give thee understanding in all things.' What the context suggests is that Timothy was forsaking his true work, and engaging in business, because he lacked the courage to insist upon being supported by the Church. He was not idle, but he was allowing his attention to be distracted. Moreover, when

persecution came, as it had come when St. Paul wrote his Second Epistle, he shrank back from it. 'Be not ashamed therefore of the testimony of our Lord, nor of me His prisoner; but suffer hardship with the gospel according to the power of God.' 'Suffer hardship with me, as a good soldier of Jesus Christ.' Very characteristic of St. Paul all this is. He thinks of the Gospel as something living and personal, something which may be 'bound' and set free, suffer and triumph, like the Lord of whom it speaks. And we its ministers, its servants, must not expect to be treated better than the Gospel we serve, must not expect to be honoured where the Gospel is not honoured. We must suffer hardship with our great leaders, and with the Gospel too. We must 'endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying: For if we died with Him, we shall also live with Him; if we endure, we shall also reign with Him; if we shall deny Him, He also will deny us.' And so we come back to the great pastoral teaching, contained in St. Paul's own life, that the Gospel of the Lord's

2 Tim. i. 8.

2 Tim. ii. 3.

2 Tim. ii. 9.

2 Tim. ii. 11, 12.

triumph through suffering has not only to be proclaimed in words, but proved to be true by deeds, even by the suffering and victory of those who proclaim that Gospel. Diligence and patient endurance are not two separate duties; in reality they are but one. The Cross does not come as something additional to our duty. It comes to us, as it came to the Lord and to St. Paul, simply through our facing the whole of our duty, and setting ourselves to accomplish it. Under the strain which simple duty imposes upon us, our mere human powers prove inadequate, and so the Cross comes. But the Cross is ever followed by the Resurrection. Just in so far as the human strength fails, the powers of the divine strength are manifested. That is what St. Paul learned,

2 Cor. xii. 8, 9. and we must learn also. 'Concerning this thing I besought the Lord thrice, that it might depart from me. And He hath said unto me, My grace is sufficient for thee; for my power is made perfect in weakness.' The grace of God is not given to pauperise us; it is given, like wise charity, only as we need it. And the more that labour and suffering lead us to need it, the more of it shall we enjoy.

LECTURE III

Our subject to-day is the work of the ministry. We have thought of the aim; we have thought of the character; now we pass to what St. Paul has to say of the actual work which we are called to do. Of course, it is impossible to keep this subject entirely distinct either from those which have engaged our attention already, or from that which has still to engage it. In all the details of our work the end must be steadily kept in view; we shall not be likely to effect much unless we are at any rate on the way to acquire the true pastoral character; and we cannot adequately consider our work while we leave out of account the varieties of age and position to be found among those for whom our work is to be done. But, nevertheless, it will not, I hope, be useless to consider the broad aspects of our work to some extent apart from all these considerations. The priest of the Church has a

1 Tim. iii. 1. definite work to do. 'If a man seeketh the office of a bishop, he desireth a good work'; it is '*negotium, non otium*,' as Bengel says. And though, just because it is the highest of all works, character is of more importance in it than in any other, our work is something far more than the bringing of our own characters to bear upon other

Rom. i. 16. men. The Gospel, St. Paul tells us, 'is the power of God unto salvation to every one that believeth'; it is, as we saw yesterday, to be regarded as something itself alive and personal. And, that being so, as our Article most rightly says, it is 'effectual, because of Christ's institution and promise, although' it 'be ministered by evil men.' So it is that St. Paul in the Epistle to the Philippians

Phil. i. 18. can rejoice 'that in every way, whether in pretence or in truth, Christ is proclaimed.' We

Phil. i. 15. might have thought that for men to 'preach Christ even of envy and strife' could do no good to anybody, but that is not at all St. Paul's view. The Gospel—if it be but indeed the Gospel—has a power of its own distinct from the character of those who proclaim it, just as the sacraments have a power of their own, quite independent of

those who minister them. We shall not then be going contrary to St. Paul's mind if we do to some extent separate the pastor's work from the pastor's character. Moreover, as we have already noticed, the pastor's work has to be considered for the sake of the pastor's character itself. His growth in grace depends upon his right performance of his duties, as really as his right performance of his duties depends upon his growth in grace. We are accustomed just now to insist upon the latter truth rather than upon the former, but both are equally important. We cannot be good men and yet utterly unsatisfactory clergy. In so far as we are content to remain unsatisfactory clergy, we are setting aside God's known will for us, and therefore we are not, and cannot possibly be, good men, however much we may develop our own devotional life and individual piety.

What then may we expect here to learn from the pastoral teaching of St. Paul? Not perhaps quite as much as we might have expected. St. Paul, as I have already pointed out, was not so much a pastor as a missionary and a ruler, and

the same was the case with Timothy and Titus, to whom he wrote. What St. Paul says of himself—that Christ sent him 'not to baptise, but to preach the Gospel'—was true in large measure also of them. Thus we shall find little or nothing in St. Paul of direct teaching as to such matters as the administration of the sacraments, or the preparation of our people for them. Work of this kind belonged rather to the presbyters than to Timothy and Titus. Nor shall we find any hints as to the thousand and one activities of the parish priest to-day. Our whole situation is too different from St. Paul's for him to give us teaching of much value about them. With what subjects then will St. Paul deal? 'Look ye out,' said the apostles of old, 'seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in the ministry of the word.' I do not know that there is even the slightest savour of contempt in that word 'business'; had the apostles contemned it, they would scarcely have felt it so important that men full of the Spirit and wisdom should be appointed

1 Cor. i. 17.

Acts vi. 3.

to deal with it. But such business was not the work of the apostles, or of their immediate representatives. They were concerned almost entirely with prayer and the ministry of the word. And so we must not be surprised or disappointed if St. Paul has not much to say to us upon any other subjects. Here and there no doubt his instruction takes a wider range. He deals *e.g.* with the administration of the common fund of the Church, and with the exercise of discipline. But prayer and the ministry of the word are the two chief subjects upon which his words can help us, and it is with them that we shall be concerned to-day.

We turn then to the great instruction on the organisation of prayer which we find in the second chapter of the First Epistle to Timothy. And we see at once the overwhelming importance which attaches to prayer in St. Paul's mind. 'I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men.' First of all, before everything else, the Church must intercede for the world. The Church is the great high-priestly body;

the Church can pray to God with an insight into God's mind, and with powers of the Spirit, which belong to no other men ; and so it must use its powers for the world which needs them. And we see too in the very variety of the words which St. Paul employs the complexity of the duty which he lays upon us. There is δέησις, here translated supplication. That word is connected with δεῖ, 'it is necessary' ; δέησις is the prayer which proceeds from our sense of need. Then there is προσευχή, here translated prayer. And that is the sacred word, the word which, unlike the others, is only used of prayer to God. Προσευχή is the prayer of devotion. And then, thirdly, there is ἔντευξις, here translated 'intercession.' And that seems to mean earnest and confident entreaty. Ἔντευξις is the prayer of childlike confidence. And with all these, of course, there must go thanksgiving. 'In everything by prayer and supplication with thanksgiving let your requests be made known unto God.' Moreover, St. Paul says that these prayers are to be offered 'for all men.' He especially mentions 'kings and all that are in high place,' because

Phil. iv. 6.

of the effect which their action has upon the welfare of the Church, but he would have no one excluded. Not even our prayer for Christ's Church Militant would satisfy him, though it begins by quoting his words. You see then how great a duty is here laid upon us—the organisation of the prayers of our people, that they may effect all that they ought to effect. And now let us notice the principles upon which such intercession rests. The first is that it is one grand means of co-operation with God in His enterprise of universal salvation. 'This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth.' We need to take fast hold of that, if we and our people are to intercede as we should. God wills that all men should be saved, and should come even in this world to the knowledge of the truth. How far His will may receive its fulfilment we do not know. Our misuse of our freedom—especially our misuse of our freedom to neglect evangelisation—has a terrible power to thwart the will of God. But there is no question as to what that will is. And

intercession is so good, so noble a thing, a thing so entirely acceptable in the sight of God our Saviour, because it is by intercession that we best forward the fulfilment of His purpose. 'To this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe.' Much as God desires the salvation of the world, His way, the true Father's way, is to work for it through us, and, though we may co-operate with Him, and must co-operate with Him, by practical activity if our prayers are to be acceptable, we can by intercession co-operate with Him over a far wider field. There are none whom we cannot reach by the ministry of intercession; we can work with God, we can open channels for His grace, among those whom we have never seen, and never shall see. And therefore it is that our prayers of need—our δεήσεις—are to be made in view of the needs of the world; our prayers of devotion—our προσευχαί—are to be offered in view of the universal love of Him, to whom we devote ourselves; our earnest and confident entreaties—our ἐντεύξεις—are to be sent up in

1 Tim. iv. 10.

the remembrance that the blessings God would have us claim are without any limit in their application. No doubt we can pray best for those whom we know best, since it is their needs which we most clearly discern. But, as far as we know the needs of the world, we should pray for their fulfilment as boldly as we pray for our daily bread. Every true prayer, we ought surely to believe, sets free a new measure of the grace of God, and its power is none the less real, though we ourselves may be unable to understand or to trace its action. We see then the great reason for intercession, which we find in the known will of God and the ordained method of its fulfilment. And the second is closely connected with it. It lies in the whole world's need of God. 'There is one God, one Mediator also between God and man, Himself man, Christ Jesus, who gave Himself a ransom for all.' For the whole world—this is the point of which we must lay hold—it is our God or none, our Mediator or none. Now do we grasp that as we ought to grasp it? There was a time when God's people Israel did not realise even the first

half of it. They were at first, in our modern language, monolaters but not monotheists. They believed that Yahweh their God was the only God for them, but they did not believe that He
Judges xi. 24. was the only God for the world. 'Wilt thou not possess,' said Jephthah to the Amorite king, 'that which Chemosh thy god giveth thee to possess?' I do not think that Jephthah was indulging in irony when he spoke these words. He thought that Chemosh was as real, though not as powerful, as Yahweh Himself. And, of course, while that view held its ground, neither wide intercession nor missionary activity was to be expected. The children of Ammon had a god of their own; what had Yahweh to do with them? But then later, as this belief in the reality and power of the gods of the nations passed away, as it came to be seen that Yahweh was not only 'above all gods,' but the only God, the old limitation of interest ought to have passed away also. With the best prophetic minds it did pass away. Look at the book of Jonah. Look at
Isa. xlv. 22. the words of Isaiah: 'Look unto me, and be ye saved, all the ends of the earth; for I am God

and there is none else.' You see how the two thoughts go together. If for all there is but one God, He must be the Saviour of all. But with the great body of the nation it was far otherwise. There was still no wide intercession, no missionary activity. The belief that their God alone was real darkened their view of the prospects of the heathen, instead of illuminating it. How different is the spirit of St. Paul! How different ought our own spirit to be! If for the whole round world it is our God or none, then, if we know Him, while others do not, that lays upon us a tremendous obligation to pray for others, and to work for their evangelisation. So with that other great truth to which St. Paul refers. If for the whole world there is but one Mediator, then we who can use His mediation in our prayers must use it for all, and must seek to bring the whole world to use it with us. That is what the people who do not believe in missions fail to understand. They will agree that there is but one God for all, but they seem to suppose that there are as many mediators as there are religions. We believe in missions because, like St. Paul, we believe that

there is one Mediator, and only one. No doubt there are plenty of religions. If religion were all that was wanted, there would be much more reason for India to send missions to us, than for us to send missions to India. There is a great deal more religion in India than there is in England. But what the great world wants is the revelation of the true God and real access to Him, and only the one Mediator can give them. That is the second great reason why we must intercede. 'The testimony,' as St. Paul says, will be 'borne in its own time.' But our intercession must go before to prepare the way for the testimony, and go along with it when it is borne, that it may be effectual. You see then, I hope, the immense importance of St. Paul's pastoral teaching that our first duty is to organise the intercessions of our people. We must teach them these great principles upon which St. Paul insists. We must show them how the daily offices help them to act upon them. We must show them how to supplement the daily offices by wide and missionary prayers, both in the church and in their own homes. We must be their leaders in prayer, and

teach them how to pray, and we must show that we mean what we say by praying for them, by telling them how we do so, and by showing them how we ourselves depend upon their prayers. That was St. Paul's way. There is scarcely one of his epistles, whether written to individuals or written to churches, in which he does not tell his converts how continually he offers 'intercessions, prayers, supplications, thanksgivings' for them; very often he tells them the very words that he uses; and, great as he was, he makes them feel that he in his turn is consciously dependent upon their prayers. 'I beseech you, Rom. xv. 30.
brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me.' 'Ye also help- 2 Cor. i. 11.
ing together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.' That is the way. All are to pray, and all are to give thanks when the answer is given. What a task then is ours to develop and perfect intercession! It is our 'first' duty. How shall we succeed unless we accomplish it?

Prayer then, and now the ministry of the word. What has St. Paul to teach us about that? The ministry of the word was the great work of St. Paul's life—a work that was never out of his thoughts, and the best and fullest teaching which he gives us as to our pastoral work is concerned with that. He shows us what we are to preach; he shows us the spirit in which we should preach, and in which others should receive our preaching; and he gives us valuable hints as to the way in which our teaching is to be delivered.

What then, let us first inquire, is the Gospel, and how are we to prepare ourselves to proclaim it? Look at 1 Tim iii. 16. The Gospel, St. Paul says, is a great 'mystery of godliness,' and its subject is 'He who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.' It may be, as has been suggested, that the words are taken from a Christian hymn, but at any rate St. Paul adopts them as his own. When he says that this mystery of godliness, this mystery upon which the life

of practical religion depends, is a great mystery, he does not mean that it is extremely difficult to understand it. He knew, of course, that now 'we see in a mirror, darkly'; and that only in the heavenly country shall we know as we are known. But St. Paul never seems to be troubled by intellectual difficulties. We have 'received,' he says, 'not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God.' Thus 'we have the mind of Christ,' and the Spirit makes the truth as clear to us as here in this world we can expect it to be. Nor does he even appear to be as distressed as we might have expected him to be, when those to whom he preached failed to grasp his meaning. Obscurity was apparently one of the charges which was made against his teaching, and how does he meet it? 'But if our Gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them.' You cannot, that is to

1 Cor. xiii. 12.

1 Cor. ii. 12.

1 Cor. ii. 16.

2 Cor. iv. 3.

say, make the Gospel intelligible to those who have no moral and spiritual affinity with it.

1 Cor. ii. 14. 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them because they are spiritually judged.' That is a limitation to our usefulness which we must be prepared to accept. We must express our message as clearly as we can; but if it is the Christian message, it will only appeal to those, only be understood by those, who are spiritually prepared to receive it. But to return to the First Epistle to Timothy. When St. Paul says that 'great is the mystery of godliness,' he means that the secret which the Gospel reveals is a grand, a magnificent secret, and it is that because it is concerned with Him 'who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.' You see how the meaning and content of the Gospel are opening out before us. The Gospel which we have to preach is a revealed secret which is concerned with a Person. It is concerned, when we come to details, with the nature and

character of this Person, the experience through which He passed, the seal which God set to all that He had done and claimed to be, the proclamation made in His name, the faith by which men are called to adhere to Him, and His present activity and position in the unseen world.

Now such a Gospel as this cannot be altogether simple ; it requires real pains, intellectual and spiritual, to grasp it ourselves, and real pains, intellectual and spiritual, to commend it to others. There lies our task. The Gospel is simple, in that the moral and spiritual issues which it presents to us are simple, but it is not simple in the sense that it requires little effort to grasp it, and to convince others of its truth. What I would point out is that there is much which it is imperatively necessary for us to grasp and to understand, and that St. Paul's words offer to us most valuable teaching as to the necessary knowledge which we must acquire.

May I venture to say a few words at this point as to the necessity of intellectual effort ? It is often said to us by those whose own deep spiritual life gives weight to their words, that it is one

thing to know our Lord and another thing to know about Him. It is 'the heart that makes the theologian,' and the scholar who has spent his life in theological studies may, as Luther said, know less of Christ than an old woman reading her Bible in the chimney corner. That, of course, is most true ; I hope that we do not forget it. But do not let us abuse that truth, by letting it evaporate in an unpractical mysticism, or by allowing it to lead us to suppose that knowledge about Christ is a matter of little importance. All knowledge, however living and personal it may be, contains intellectual elements. It does not follow that, because you can know about a man without personally knowing him, you can therefore personally know the man, while you know nothing about him. And if that is true of those we see, it is more plainly true of Him whom we do not see. It is not possible for us, or for our people, to know Christ, while we know next to nothing about Him. So far from this, it is what we and they know about Him which leads us and encourages us to seek after the deeper and more personal knowledge,

and which guides us in the seeking. May I suggest to you that we are to-day in real danger of forgetting this? There is to-day a strong reaction against the intellectualism of the past, not only in religion, but in philosophy too. We have not read Tyrrell and Bergson for nothing. We Christians, who not so many years ago had continually to insist upon the limitations of human reason, find ourselves to our surprise, and perhaps a little to our amusement, now called upon to defend human reason against the current depreciation of it. One of the great lessons that St. Paul has to teach us to-day is that, though Christianity is doubtless a 'way' and a 'life,' it is a 'way' and a 'life' which are based upon a revelation of 'truth,' and that the truth consists largely of objective facts of the greatest importance, which are each of them one thing and not another. We must learn them and what they mean; we must proclaim them and what they mean; and our people must receive them and what they mean. The religion, both of the Old Testament and of the New Testament, is a religion which rests upon a historical basis. Intuition

and mystic experiences are all very well, but you cannot base such a religion as Christianity upon them alone. 'I make known unto you, brethren, the Gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain.' 'In what words' —yes, it can be put into words, and it greatly matters into what words it is put. 'Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Ghost which dwelleth in us.' Shall we say 'Faith and love —the possession of the Spirit of God—all lies there; what matters what may lie beyond?' Not so, says St. Paul. Faith and love are ours, the Holy Ghost dwells in us, to this very end among other ends that we may be able amid the war of words to hold and to guard that form of sound words, by accepting which from the heart, faith, and love—yes! and the divine Spirit Himself,—have become and have continued our own.

1 Cor. xv. 1, 2.

2 Tim. i. 13, 14.

But now what is this necessary knowledge which we must obtain for ourselves and pass on to others, and how must we obtain it? How does St. Paul regard Timothy as having obtained it? Let us see. His own experience was, of course, exceptional; he enjoyed revelation of a very special kind; but Timothy's, as far as we know, was not. He learned as we must learn, and taught as we must teach. What then was the source of this knowledge? St. Paul thinks of it as twofold. He drew it, in the first place, from the Old Testament Scriptures, and, in the second place, from what St. Paul had taught him of the great mystery of godliness. 'From a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith which is in Christ Jesus.' Let us observe here what St. Paul says, and what he does not say. He does not fall into the error of the Pharisees; he does not suppose that in the Scriptures we have eternal life; on the contrary, salvation is through faith which is in Christ Jesus. What the Scriptures can do is to lead us to that faith, when supplemented by the further knowledge

2 Tim. iii. 15.

John v. 39.

which the Christian evangelist brings. The Old Testament says little to us of Christ, till Christ has come, and Christ has been preached; but when He has come, and has been preached, then
2 Cor. iii. 14. the veil which shrouded its deepest meaning is taken away, and it witnesses to Christ as before it did not. We touch here upon the outskirts of a vast subject with which we cannot deal to-day. But St. Paul's own use of the Old Testament will illuminate it for us. His use of the Old Testament often seems to us strange; but the study of it will abundantly repay us. To go no further than the Creed, ask yourselves what St. Paul meant when he said that 'Christ died for our sins according to the Scriptures,' and that 'He hath been raised on the third day according to the Scriptures,' and I think you will begin to see what he meant when he said that the Scriptures were able to make Timothy wise unto salvation. What I cannot but feel is that we are so occupied to-day with the criticism of the Old Testament that its deepest meaning tends to escape us. That the Old Testament witnesses to Christ is shown by the fact that in

the experience of the Church it always has witnessed to Him. If it does not so witness to us, there must be something wrong in our way of reading it. But Timothy did not draw even the chief part of his knowledge from this source. He had, as St. Paul says, 'followed' the apostle's own 'teaching'; he had been 'nourished in the words of the faith, and of the good doctrine which' he had 'followed.' His mind was full of 'the things which' he had 'learned and been assured of,' and he knew 'of whom' he had 'learned them.' And what were these things? Just the very things surely which St. Paul describes as contained in the great mystery of godliness, and we shall see, I think, if we draw them out, exactly in what our own necessary knowledge must consist. There was the knowledge, firstly, of the earthly life of the Lord. Our Lord is 'He who was manifested in the flesh.' The true text, it would seem, is not 'God was manifested in the flesh,' but 'He who was manifested in the flesh.' That surely makes but little practical difference. You cannot speak of a person as being manifested in the flesh unless

2 Tim. iii. 10.

1 Tim. i. 6.

2 Tim. iii. 4.

he had an existence of his own previous to the
Gal. iv. 4. manifestation. Timothy had learned, and we must learn, that it was so with the Lord. Moreover, he had learned what the manifestation had been. I think that we are much mistaken if we suppose that St. Paul had no interest in, and nothing to say about, the Lord's earthly life. His Gospel, no doubt, was concerned with the Lord as He is now, but the Lord of Glory was not one whose earthly life was unknown or unimportant, nor did St. Paul so speak of Him. Look *e.g.* at such a passage as 1 Thess. v. 1-8, and see how full it is of reminiscences of our Lord's teaching. Look at such words as those of 1 Tim. ii. 8. 'I desire therefore that the men pray in every place, lifting up holy hands, without wrath and doubting.' Why this apparently strange combination of ideas? Is it not because the Lord Himself had combined them, when He taught us that the two things necessary for the success of our prayers were the forgiveness of others, and the spirit of trust, which doubts not, but believes that we receive what we ask? Or take an even clearer instance. Look at the

way in which St. Paul refers to our Lord's teaching about marriage. 'Unto the married I give charge, yea not I, but the Lord.' Surely the passing reference presupposes, not merely that St. Paul knew the Lord's teaching, but that the Corinthians knew it also. Thus the facts of our Lord's earthly life were among the things which Timothy had learned, and been assured of, knowing of whom he had learned them. And then 'justified in the Spirit, seen of angels,' or, as we may perhaps better translate the words, 'seen of His messengers.' Timothy had doubtless been taught all these facts upon which St. Paul lays stress in 1 Cor. xv., as proving the reality of our Lord's Resurrection. He knew how He had been seen of His messengers again and again, and he knew how our Lord's Resurrection, in a condition of life-giving 'spirit,' was the Father's public and emphatic justification of Him. He was 'justified in the Spirit,' God set His own seal to all that He had done, and said, and claimed, by doing for Him what He had never previously done for any one, by raising Him from the dead. That, too, was among the things that Timothy had

1 Cor. vii. 10.

Cf. 1 Cor. xv. 45.

learned and been assured of, knowing of whom he had learned them. And we must learn it too. Had our Lord never risen, those whom Timothy so entirely trusted would have been 'found
1 Cor. xv. 15. false witnesses of God.' And then 'preached among the nations, believed on in the world.' That, too, was part of the glory of the Lord which Timothy had been brought to know.
Gal. iv. 4. Jesus of Nazareth, though 'born under the law,' has been found to have an appeal to the world which no other of His nation had ever had. Not only had He been preached, but men had accepted the preaching. He had not only been 'believed,' He had been 'believed on' in the world. Men of every nation to which the Gospel had come had found the Lord One upon whom faith could rest, as it rested upon God, and, in entering into union with whom, they entered into union with God. That, too, Timothy had learned and been assured of, and we must learn it also. And then 'received up in glory.' Why, we ask, is this point left to be the last? Surely it ought to have come before 'preached among the nations, believed on in the world.' Not so. The words

are not 'into glory,' but 'in glory.' They speak to us of the abiding position which our Lord now occupies, and in which He is the grand object of our faith. They speak to us of our Lord as having received 'the name which is above every name,' as 'the head of the body, the Church,' 'the beginning' or fount of her life, the heir of all things as 'the firstborn from the dead'; they speak to us of Him as 'the King of kings, and Lord of lords,' the 'priest upon his throne' pleading the eternal sacrifice, the Judge walking among the 'seven golden candlesticks.' All this Timothy had learned and been assured of, knowing of whom he had learned it, and we must learn it too. All these things are part of what is necessary knowledge both for us and for our people. It is upon these great truths that the message of the Gospel rests, and out of which it grows, and, unless we grasp them, we cannot preach it at all. There is much which it is desirable to know, but all this is absolutely necessary, and, if we and our people do not grasp it, we must never rest until we all alike do. Consider *e.g.* the Lord's earthly life. How many

Phil. ii. 9. Col. i. 18. Rev. xix. 16. Zech. vi. 13. Rev. i. 12.

of our communicants have really learned what it was, or seen any manifestation in it? Is it not true that we read the gospels in so fragmentary a way, that we fail to grasp, as a whole, the picture which they present, and so too often draw our conception of the Lord from hymns, and pictures, and a wholly one-sided tradition? We believe in a 'rose-water Christ,' as Père Didon said. Or consider the Resurrection. How many of our communicants see in it the Father's seal set upon our Lord's life and work and claims, His emphatic declaration to us that, in believing our Lord, trusting our Lord, living for our Lord, we are but doing what He, our Creator, intends us to do, and demands of us imperatively that we should do? How many again think of it in St. Paul's way as the great manifestation of the divine power upon which our faith rests? Because God accomplished that for us, we believe that He can accomplish for us everything else 'according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead.' Do we make it stand out? Our people have so little grasp of

Eph. i. 19, 20.

the supernatural because this, the grandest of all manifestations of it, is not pressed upon their attention. Or consider the victories of the Cross in the world. How many of our communicants understand the marvel of our Lord's success? They take Christianity for granted, as if it had been always with us, and no more demanded any explanation than the hills and the trees. Do we make them see that the preaching of Christ to the nations, and the belief reposed upon Him in the world, are the tremendous marvel that they are? Do we even attempt to make clear our Lord's present position in that wealth of detail which the apostles employ? We speak too often of our Lord, as if His life and character and work and offices were known; and they are not known, but have still to be taught. We wonder that our teaching as to the real presence of our Lord in the Holy Eucharist does so little to make our people regular and devout communicants. What else can we expect, while they know so little about Him? While our Lord remains a person unknown, His presence will remain a matter of but little interest. And there

all the time is the Bible full of the very teaching which we require for our purpose, and yet we neglect to study it and to draw it out. Instead of using it for its proper purpose—to make men wise unto salvation through faith which is in Christ Jesus—we treat it too often as a quarry from which to draw 'fables and endless genealogies,' and 'strive about words to no profit, to the subverting of them that hear.'

1 Tim. i. 4.

'The time is come,' the Vulture said,
'To talk of many things,
Of accidence and adjectives,
And names of Jewish kings,
How many notes a sackbut has,
And whether shawms have strings.

I have left, I fear, too little time to speak as I could wish about the spirit and method by which our message is to be delivered. But there are distinctions which St. Paul draws between different parts of our work, which I do not wish altogether to pass by. There is, firstly, the distinction between the simpler and the deeper teaching, between the 'milk' for babes, and the 'meat' for men, and there is, secondly,

1 Cor. iii. 2.

the distinction, not quite the same as the former, between the κήρυξις, the proclamation, of the evangelist, and the διδασκαλία of the teacher who has to deal with those already won. We find the former distinction most plainly drawn in the second and third chapters of the First Epistle to the Corinthians, and the latter—though more implicitly than explicitly—in the Pastoral Epistles. St. Paul there twice describes himself as a 'preacher and an apostle and a teacher,' and in writing to Timothy, tells him both to do the work of an evangelist, and, in relation to those already Christians, to employ the Christian teaching in a great variety of ways according to the varying needs of the moment. Upon the first contrast there is little need to dwell. We are all aware that the deeper teaching of our faith cannot be given to all. But there are two things which it may be worth while to point out. The first is that St. Paul regards the power of apprehending the deeper teaching as dependent far more upon moral character than upon intellectual power. The Corinthians, the most intellectual of all his converts, were precisely the

2 Tim. i. 11.
1 Tim. ii. 7.
2 Tim. iv. 5.

people from whom St. Paul felt that the deeper truths must be kept back. I think that we sometimes forget this. An intellectual audience may not be ready for anything beyond the elements of the Gospel, while a very simple audience may be quite ready to be taken beyond them. The second is that we need a wise discretion, after the first foundation is laid, in the choice of what we build upon it. St. Paul lays much
1 Cor. iii. 12. stress upon this. 'Gold, silver, costly stones, wood, hay, stubble'—the valuable and the valueless—can alike be built even upon the one foundation, Jesus Christ. The test of our teaching will be the people formed by it. The other contrast which St. Paul draws is perhaps one of even greater practical importance—the contrast, I mean, between the work of the herald of the Gospel and the work of the 'teacher in faith and truth.' There is surely something exceedingly instructive in the use of the word *κήρυξ* or herald, in describing our work in the proclamation of the Gospel. The herald acts almost impersonally. He has no responsibility at all for the message which he delivers; he

simply delivers it as it stands. The thing for which he is really responsible is entire and absolute accuracy in the delivery of his message. St. Paul thought of the preaching of the Gospel just in that way. He might introduce it differently to one audience and to another, but when he came to the substance of the message, it was always the same. St. Paul's gospel was a great appeal from God to man, consisting in the proclamation of what God had done for man by our Lord, and still desired to do. His great object in delivering it was to make the facts stand out in all their appealing power. That is why he so shrank from what the Corinthians regarded as 'excellency of speech or of wisdom' in proclaiming the Gospel. He felt that 'the Cross of Christ' might be made void, if any clothing of rhetoric or philosophy distracted attention from the message itself to the way in which it was being delivered. Simplicity in proclaiming, simplicity in accepting—that is what is wanted in the first instance. 'We thank God without ceasing,' he writes to the Thessalonians, 'that, when ye received from us the word of the message,

1 Cor. ii. 1.

1 Cor. i. 7.

1 Thess. ii. 13.

even the word of God, ye accepted it, not as the word of men, but as it is in truth, the word of God, which also worketh in you that believe.' Evidently at Thessalonica there had been both the right kind of proclamation and the right kind of acceptance. In so far as we are called to be evangelists—and we ought to evangelise far more than we do—we need to meditate upon all that is involved in that word 'herald.' What it calls us to is infinite pains to ascertain exactly what the Gospel is, and great simplicity in the preaching of it. The Gospel will do its work of itself if we boldly proclaim it just as it is. But then we have to be 'teachers' also, as soon as the atmosphere of 'faith and truth' is created, and that involves a far more varied activity, a
2 Tim. ii. 15. 'handling aright,' as St. Paul says, of 'the word of truth' according to the varying needs of those with whom we have to do. How instructive is the immense variety of the ways in which St.
Titus iii. 1. Paul tells Timothy and Titus to speak! 'Put
1 Tim. iv. 6. them in mind to be in subjection to rulers.' 'If thou put the brethren in mind of these things.' That is the gentlest of methods. We just recall

to our people what they may be in danger of forgetting. But then that will not always suffice. Even though we may not be contradicted, we may have to insist. 'Faithful is the saying, and concerning these things I will that thou affirm confidently.' And very often there must be a direct appeal to the will, though always an appeal based upon definite teaching. Teaching and exhortation go together. 'These things command and teach.' 'Till I come, give heed to reading, to exhortation, to teaching.' And more urgently. 'Charging them in the sight of the Lord that they strive not about words.' Yet more than this, we may have to point out the inconsistency of men's language with Christian truth, and of their conduct with Christian righteousness. 'Reprove, rebuke, exhort with all long-suffering and teaching.' That is the way in all rebuke. There must be longsuffering—we must show men that we do not speak from any personal ill-feeling; and there must be teaching—we must show why we speak. And so, if need be, we 'speak and exhort and reprove with all authority'; we 'reprove men sharply, that they

Titus iii. 8.

1 Tim. iv. 11.

1 Tim. iv. 13.

2 Tim. ii. 14.

2 Tim. iv. 2.

Titus ii. 15.

Titus i. 13.

Titus i. 11. may be sound in the faith'; we even 'stop their mouths,'—St. Paul does not mean by preventing them from opening them, but by so completely refuting what they say that they no longer desire to open them. And if we ask St. Paul how all this is to be done, his answer is, 'By the knowledge of the Scriptures, and the wise and faithful

2 Tim. iii. 16, 17. use of them.' 'Every Scripture inspired by God is also profitable for teaching, for reproof, for correction, for instruction which is righteousness; that the man of God may be complete, furnished completely unto every good work.' That is what we need. Ourselves complete, and our furnishing complete. It is by the 'daily reading and weighing of the Scriptures' that we must 'wax riper and stronger' in our ministry.

LECTURE IV

We come to-day to the last section of St. Paul's pastoral teaching which we shall have time to consider. We have thought in turn of the pastor's aim, the pastor's character, and the pastor's work. We will think now of the way in which his work must be affected by the differences of sex, age, and position, to be found among those with whom he has to deal. We may err here, I think, in either of two ways. We may forget how similar men are, or we may forget how different they are. We may forget that God has one message for all—the message of the Gospel—or we may forget that He has a particular message for each. Perhaps the former is our greater danger to-day. A good many years ago I met a very well-known priest, who was about to read a paper on 'Work among young men.' 'I am going to say,' he said, 'that work among young men is very much like work among

any other class.' That is so, is it not? Do we not sometimes to-day tend to divide our people too much? We have addresses to men, and addresses to women, addresses to boys, and addresses to girls. We suppose that working men must be approached in one way, and business men in another, though we may be quite unable to explain what the difference may be. Now it is, I think, one of the marks of greatness in St. Paul that he recognises these differences without exaggerating them. Consider *e.g.* how he thinks of the difference between the Jew and the Gentile. St. Paul's main contention was that in Christ it had ceased to be important. The same Gospel was for both, since both were under the dominion of sin. 'I

Rom. i. 16. am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the

Rom. x. 12. Greek.' 'The same Lord is Lord of all, and is rich unto all that call upon Him.' And yet he knew that, though no adaptation of his message was necessary, a considerable adaptation of

1 Cor. ix. 20, 21. himself was necessary. 'To the Jews I became

as a Jew, that I might gain Jews ; . . . to them that are without law, as without law . . . that I might gain them that are without law.' That I believe to be the great principle. We do not adapt the message, but we do adapt our conduct and ourselves. Thus, in the first proclamation of the Gospel, we scarcely need to divide our people at all. If the purpose *e.g.* of the men's service is evangelistic, why should they not bring their wives with them ? On the other hand, as St. Paul most fully recognises, God has particular messages to particular classes and particular individuals, and these should be delivered to those whom they concern. Now the Pastoral Epistles contain excellent examples of messages of this latter kind, and it is well to consider them. The profound spirituality of St. Paul was matched by an equally profound knowledge of human nature. Full of love as he was to his converts, he did not idealise them in his own mind. He knew what needed to be said, and how to say it, to men and to women, to old and to young, to rich and to poor. He had discovered the particular weaknesses of presby-

ters, and deacons, and lady workers. He had observed—dare I say it ?—that not even a widow is necessarily a deserving person. And very rapidly in this last lecture I should like to run over with you some of the things which he says. Many will be familiar enough, but some may have escaped your attention.

We begin then with the greatest of all human differences—that between men and women.

Gal. iii. 28. 'In Christ there is neither male nor female'; He and His salvation are for both alike. In the whole great mystery of godliness there is not a truth, there is hardly a fragment of a truth, which applies to the one more than to the other. How preposterous then it must be to separate them artificially in our own minds, to suppose *e.g.* that women are easy to win, but that men are an abandoned, or a dangerous, or a highly intellectual class, who require the most delicate handling, and are only to be approached with the utmost caution! How full of scorn are St.

2 Tim. iii. 6. Paul's words for those who 'creep into houses, and take captive silly women'! But do they not contain a warning which sometimes we need ?

St. Paul himself addressed himself primarily to men. Probably when he preached in the synagogues, he could see none but men. The women were hidden behind a lattice. His whole tone and method are those which appeal to men ; they are vigorous, manly, plain-spoken, and full of argument. His experience was, that if you won the man, his household generally followed as a matter of course. Indeed in St. Paul's day, unless you won the man, you would probably have little or no access to his household. The whole body together then by choice, but if any distinction is to be made, the men first. Has he then no instructions to give Timothy and Titus about men, as contrasted with women? Very few. They did not require many, since they were men themselves. What we men really need to be taught, though we seldom realise it, is how to deal with women, and St. Paul has more to say about that. About men he says very little. Here is the only example of his teaching about them which I have been able to discover. 'I desire therefore that the men pray in every place, lifting up holy hands, without

1 Tim. ii. 8.

wrath and doubting.' Perhaps I may be reading into the words more than they are meant to contain, but does not St. Paul here touch with a needle exactly the points especially to be brought home to men? If we give special instructions to special classes, let us give them what they need. And what do men need to be told? Not to 'Fight the good fight with all their might,' or to 'Onward, Christian soldiers'—that is their strong point, not their weak one, and they delight to sing hymns about it. What they need to be taught is to say their prayers, and not to be above assuming a reverent demeanour when they do so. 'I desire therefore that the men pray in every place, lifting up holy hands.' And that they may do so with effect, they must be better tempered and reach a more assured faith. The great evil of a bad temper, as our Lord taught us, is that it hinders our prayers. The great evil of doubt is the same; it prevents the laying hold of God in prayer, and so cripples us in our most imperial power. It is the men who need to be taught all this more than the women. Our tempers are worse than those of our wives', as a

general rule, and we tend to suppose that doubt is a mark of intellectual strength, while women generally regard it as a great source of practical weakness. Like all forms of weakness, doubt prevents you from doing useful things which you otherwise would do. So, you see, if we wish for a straight talk with men, with their wives barred out, there is the text. 'I desire therefore that the men pray in every place, lifting up holy hands, without wrath and doubting.' And now about women. I tremble in these dangerous days even to repeat what St. Paul says, but exposition is exposition. St. Paul's first words about women, like his only words about men, relate to their behaviour in church. Prayer, as we saw yesterday, comes first of all. He does not think it necessary to exhort 'the devout sex' to pray in every place, or to be reverent in their demeanour at prayer; women are more willing to go to church than men, and to take part in the worship which they find there. But St. Paul seems to have observed that they do not always go with the right end in view. The women of Ephesus went to display the latest modes, modes

1 Tim. ii. 9, 10. which were not always even decent. 'In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works.' I do not understand St. Paul to be laying down any universal rule about women's dress; what he says is that the church is not the place in which to display it. And now he passes to something deeper. 'Let a woman learn in quietness with all subjection.' He does not wish to debar a woman from Christian education. 'But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.' Do not let us misunderstand St. Paul. He does not debar women from teaching, as we shall presently see; he only debars them from teaching men. All teaching which is real teaching involves a claim to authority—that is the point. So St. Paul says elsewhere, 'Let the women keep silence in the churches: for it is not permitted unto them to speak, but let them be in subjection, as also saith the law. And if they would learn

1 Tim. ii. 11, 12.

1 Cor. xiv. 34, 35.

anything, let them ask their own husbands at home; for it is shameful for a woman to speak in the church.' St. Paul strikes two notes—subjection and quietness. There is, even in the divine-human society of the Church, a certain order. 'I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.' Is it a dishonour to the woman that the man is her head? No more than it is a dishonour to us that our head is Christ, or a dishonour to our Lord that His head is the Father. Does it declare her essential inferiority and slavery? No more than the relation of our Lord to the Father declares His essential inferiority to the Father. But the order is real, and it must not be set aside. And then quietness. Public teaching, and all similar activities, mean a great strain upon brain and nerves. We men are called to bear it. 'In the sweat of thy face shalt thou eat bread.' The penalty of the fall to men is overwork. Women are not called to bear this strain, since they must bear their own. The penalty of the fall to them is the pain and strain,

1 Cor. xi. 3.

Gen. iii. 19.

Cf. Gen. iii. 16.

both prospective and actual, which are connected with childbearing. Very great they are, and very mysterious. It is wrong in principle that they should bear the strain of overwork as well.

1 Tim. ii. 14. And again, 'Adam was not beguiled, but the woman being beguiled hath fallen into transgression.' Does St. Paul mean that the fall was all the fault of Eve? Not at all. But as he read the Book of Genesis, he observed that Eve was beguiled: she was deceived or deceived herself—the line between the two is ever hard to

Gen. iii. 1-6. draw; while Adam sinned with a high hand. The great allegory is profoundly true in its teaching, is it not? Women are more timid than men, even in sinning. They seldom sin with a high hand, as we do; but they are beguiled, or beguile themselves; they have a capacity, which we have not, of persuading themselves that what they want to believe is true, and that what they want to do is right. We men, with our high-handed sin, are perhaps worse morally, but as teachers we are better. We look at truth in a more straightforward and objective way, even though we may by no means obey it. And

how are women to be saved? Through the Cross—their Cross. 'She shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety.' It is a beautiful suggestion, that St. Paul means by this childbearing the childbearing of Mary, but I do not think that it is a true one. When the apostles thought of our Lord's Incarnation, they did not connect it with His conception or His birth, as they connected His atonement with His death. Such texts as 'the Word was made flesh' speak of our Lord as taking all our human experience upon Himself; they include even the thought of His death. St. Paul means, I think, that women will be saved through the patient bearing of their Cross, as we by the patient bearing of ours. To lay hold of our Lord's sacrifice, we must blend our own with it. We men are saved through the daily strain of life and all that it brings to us, if we continue in faith and love and sanctification. Women are saved through childbearing in a similar way, if they continue in faith and love and sanctification with sobriety. Either we or they may refuse our

1 Tim. ii. 15.

John i. 14.

burden—to our present and eternal loss. We may refuse to labour; they may refuse the pain of motherhood. But woe to either of us if we do! We refuse our appointed punishment,
1 Tim. v. 14. which is also our saving discipline. 'I desire therefore that the younger women marry'—'widows,' I think, is here wrongly supplied by the R.V.—'bear children, rule the household, give none occasion to the adversary for reviling.' Women are generally improved by motherhood as men are by exacting labour. That is why, as a rule, quite rightly 'they desire to marry' more than men do. With all his grotesque exaggeration, G. B. Shaw is quite right here. Is there now anything dishonouring to women in the whole of St. Paul's teaching? Surely there is nothing but what is true and beautiful. But there is much for us to grasp and to remember, both for women's sake and for our own. Women must be protected from unnecessary strain, and must be taught and urged to protect themselves. They must 'be in quietness.' They should know that their half-conscious desire for marriage and for motherhood proceeds from a divine impulse;

that so many are artificially debarred from it is a thing wholly evil. And we have to remember, and to teach other men, the immense obligations which the nature and calling of women lay upon us. Just as the divine origin of civil government does not necessarily prevent there being a duty of insurrection under intolerable wrong, so the divine origin of the true relation of women to men does not necessarily prevent there being a duty of insurrection under intolerable wrong there also; rights and duties are correlative. Let me give you a simple illustration. St. Paul says, as we have seen, that if women would learn anything, they should 'ask their own husbands at home.' Admirable advice! Only, of course, it presupposes that their husbands have made themselves competent teachers. English husbands sometimes dislike the intimacy of their wives with their parish priests. Our answer is simple. 'My dear sir, your wife comes to me for spiritual help. I would much rather that she went to you for it, but are you ready and able to give it? If you are, you will have no trouble. If you are not, and you cannot help

her, she will probably go to those who can.' In the women's movement to-day there is much that is noble. It is true that when they cease to be in quietness, they go to wild extremes, and glory in doing so. But is not the fault largely
2 Cor. xii. 11. our own? If they have 'become foolish in glorying,' perhaps we have 'compelled' them.

We pass to the second great difference which prevails among us—difference of age. How does that affect our work? It will affect—or at any rate it ought to affect—both our bearing and our instructions. St. Paul writes to Timothy as to a man who has not yet reached middle life; we must remember that as we read his words; they do not apply to those who are older in quite the same way. But it is the younger of us who find a difficulty, and 'let no man despise thy youth' fails altogether to cover the ground, even with the noble precepts which St. Paul attaches to it. If we are young, we are young. It is of no use to forget it; that only stimulates the memory of others. And yet we must deal with the aged in some way. There are old people, as well as young ones, who are living lives neither

godly, righteous, nor even sober. If we do not speak to them in our Master's name, as far as we can see, no one will. And yet how are we to do it without offence, and with any hope of success? Now St. Paul meets this difficulty, not only in a most beautiful way, but in a way which helps us greatly with other difficulties. He says, 'The Church is a family. With whomsoever you may have to deal, of whatever age or whichever sex, you should speak and act in the same way as you would in your own home.' 'Rebuke not 1 Tim. v. 1.
an elder, but exhort him as a father; the younger men as brethren; the elder women as mothers; the younger as sisters, in all purity.' Now let us consider the case of elderly men first. Often it may be necessary to rebuke them, at any rate by implication. 'Speak thou the things which befit Titus ii. 1, 2.
the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience.' Aged men are not always temperate. Poor old men! Drinking is almost the only physical pleasure which is left to them; even eating has long been a difficulty rather than a pleasure. Nor are they always grave or sober-minded;

we have our village Falstaffs. Nor, as men grow older, do they always keep their faith, and love, and patience quite sound. Pain and weariness and loneliness make all these things more difficult. It is difficult to trust God when He seems to take one thing after another from us, or to love men, as we find ourselves of less and less account, or to be continually patient under increasing weakness and pain—to 'walk and not faint.' St. Paul reminds us admirably—does he not?—of the things that ought to be said. Only how are we to say them? St. Paul says, 'Rebuke not an elder, but exhort him as a father.' Suppose—I hope it is something of a strain upon the imagination—suppose that our own fathers were not quite as temperate as might be wished, and that we felt that God meant us to speak. How careful we should be to show that we remembered the difference in our ages quite as much as they could do, and that it cost us very much to speak as we were doing to those who might more suitably exhort us! How instinctively we should 'entreat' and urge them for their own sakes, rather than venture to rebuke

them! Well, that is the model. Get the true filial tone, and all will be well. So 'the elder women as mothers.' They, too, need the word in season. 'That aged women likewise be reverent in demeanour,'—we know the unpleasantly skittish old woman—'not slanderers,'—observe how that sin belongs more to old women than to old men—'not enslaved to much wine,'—drink 'enslaves' women more hopelessly than men, and they must be warned that it does so—'teachers of that which is good,'—sometimes they teach the younger women what is abominable. And then positively—old women are generally more active and interested in others than old men are—'that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed.' Admirable teaching! And observe that it is the elder women who must give it. We ourselves cannot talk to young women about the difficulties of their married life—not at any rate with the frankness possible for elder women. All that

Titus ii. 3-5.

we can do is what Titus was bidden to do—earnestly to urge the best elder Christian women to do it. But then how are we to speak to these elder women? Just as we should to our mothers, of course, with a sort of gentle and chivalrous affection; we can do as we like with them then. Old women are women still, and the old women of the poor receive so little chivalry and politeness; they will fall at the feet of any one who will give it to them. The intense love of the old women for the young curate ought in no way to expose him to our jeers; it is one of the most beautiful things in Church life. And now let us turn to the young and see how the same principle holds good. 'The younger men as brethren.' The franker, the more brotherly our relations with them, the better. The clergy are always writing to me for some one 'good with lads and boys.' I do not quite understand what are the special characteristics required. Surely we have only to be our best selves, and do our duty by them. Athletics are not in the least necessary. An athlete may do no good at all with boys, while a man terribly lame may, as I have seen,

work wonders. St. Paul has but one special direction for young men. 'The younger men likewise exhort to be sober-minded.' Perhaps that may seem a little flat, but it is exceedingly important. We are sometimes told that, unless in the Church of England we give the rein to extravagance, we shall lose the enthusiasm of the young. On the contrary, they are to be urged to control their extravagance: it does not make for lasting religious principle. Titus ii. 6.

'His rash fierce blaze of riot cannot last,
For violent fires soon burn out themselves;
Small showers last long, but sudden storms are short;
He tires betimes that spurs too fast betimes.'

But younger married women and unmarried girls are far more difficult, and often constitute a serious problem. We notice St. Paul's special caution here. 'The younger as sisters, in all purity.' But 'as sisters' is the key to the situation. How do we deal with our sisters? Quite differently from the way in which we deal with other girls. Plenty of chivalry and kindness and consideration, but no nonsense of any kind.

It is not that we bar it out ; it is simply that it never enters in. No one is kinder than a good brother to his sisters, but no one is more free from illusions and dreams about them. May I venture, speaking only to those younger than myself, to go a little into detail in the exposition of this text ? The position of the younger clergy is often extraordinarily difficult. Let us restrain our sense of humour, and look at a serious difficulty in a serious way. The difficulty lies partly here, that not only are the English clergy regarded as marriageable men, but many of them are quite ready to marry. With girls of our own class, we cannot altogether rule the question out, even though we ourselves may desire to do so. Let us put all unreality aside, and recognise the simple fact that not only do the very highest and best girls often wish to marry, but they may wish to marry particular men, and those men may be aware of it. We have, of course, to remember that in English life attentions paid to a girl by a priest mean exactly the same as attentions paid to her by anybody else, and so be particularly careful to know exactly how we stand. A

philandering priest is an abominable scandal. But our difficulties in fact go beyond this. The clergy are brought into close relations with girls of classes lower than their own, and just because of their higher breeding, they may be extremely attractive to them. Girls acquire culture more rapidly than men ; the girls of the lower middle and working classes are often markedly superior to their brothers and their brothers' friends. That they should become wives of the clergy is not out of the question, as facts sufficiently show. Young clergy, plunged for eleven months of the year into a great artisan population, tend to forget what girls of their own class are like. We ought to approach the difficulties of the situation with a very great sympathy with all concerned in them. The greatness of the difficulty largely lies here, that a girl may seek spiritual or intellectual help from a young clergyman without any very clear analysis of what her motives are. Largely, if not entirely, her mental difficulties may be real ; and she may be the first person who has sought his help in this way. What is he to do ? In many cases his best course will be to

send her to the Vicar, but what if he knows that her contention that the Vicar would not understand her difficulties is entirely true ? St. Paul's words give the best help I know. 'The younger as sisters, in all purity.' That means more than that everything akin to evil must be barred out with bars of steel; it means that sentiment must be barred out, as far as possible, also. Religion and the love of man and woman have a close connection, since each has so great a place in the life of the emotions : that is why religious conversation has a special danger of its own. But though we may not always refuse danger, we must always be aware of its presence, and upon our guard against it. May I pass on to you what I think to be a great piece of wisdom ? I hope that the solidity of the substance may excuse the flippancy of the form. 'Fear no man; do right. Fear all women; don't write.' I am sure that that is excellent advice. Don't write. Say what you have to say by word of mouth. If you write a letter to a girl about her difficulties, she may not always keep the fact to herself, or explain, when she mentions it, why the letter was written.

Men and women, old and young, and now rich and poor. Have we any special messages to them, or about them? Yes, surely—and messages of singular beauty. 'Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.' Beautiful words! How much our rich men need them! Does God grudge them their riches, or the pleasures which riches bring? Far from it. God gives us richly all things to enjoy. To enjoy—that is one purpose of His gifts. Puritans often seem to suppose that it is wicked to enjoy riches, but virtuous to hoard them; but Christianity teaches the very opposite. It is wicked to hoard riches, but virtuous to enjoy them, if only others enjoy them with us. Why then, we may ask, did our Lord speak so sternly

1 Tim. vi. 17-19.

about the danger of wealth? For the simplest and most beautiful reason. It was not because He thought the rich unworthy of the pleasures they enjoyed; it was because He thought them worthy of something far better. 'How hardly shall they that have riches enter into the kingdom of God!' What He dreaded was what He called 'the deceitfulness of riches.' Riches blind our eyes; they make the world so pleasant and so amusing a place, that we cease to care for anything beyond it. Moreover, riches make us feel safe; we 'set our hope upon' them. Why then does God give them to us? To test us, our Lord said, to see if we are fit for anything better. They are like the pocket-money which a wise father gives to his boys, that they may not only enjoy it, but be tested and trained by the right employment of it. Wealth, our Lord said, is a 'very little' thing; it is 'another's'; it is not 'the true riches.' There is a higher wealth within our reach, which will be indeed our own, since it is that for which our nature has been made. But if we have not been faithful in the unrighteous mammon, who will commit to our

Mark x. 23.

Mark iv. 19.

Luke xvi. 10-12.

trust the true riches? If we have not been faithful in that which is another's, who will give us that which is our own? Use it, He said, to make yourselves friends for eternity. 'Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.' Whom does the Lord mean by that word 'They'? The 'They' of Kipling's story, the spirits of the dead. In that world to which you go, the poor of this world are a power. So act here, as to have them on your side there. And what does St. Paul say but the same thing? 'Charge them that are rich in this present world'—in this present world, only in that—'that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God.' Those are the evils which the rich must avoid. It is pride in money, brutalising confidence in money, that is so often the ruin of the rich, and which arouses the hatred of the poor. It is not equality that the poor chiefly desire, but consideration and respect. We all feel as they do. We do not resent the fact that there are others greater,

Luke xvi. 9.

cleverer, wealthier than ourselves. That only lends variety to life. Human and brotherly superiors are real additions to our happiness. What we cannot endure is a hard and flaunting superiority. So it is with the poor. Why are the rich manufacturers of the north hated with such an intensity of hatred, while the Gloucestershire squires are not hated at all? Because the parvenu rich of the north pride themselves upon money, and set their hope upon money. The Gloucestershire squires are not high-minded, in the bad sense of the word, about their money, though they may be in the good sense. They do not boast of it. So far from setting their hope upon the uncertainty of riches, they rather wonder whether modern revolutionaries are going to leave them any. Be simple, and do not take money for more than it is worth—that is the first message for the rich. And then understand what it is for. Of little worth as it is in itself, it offers a grand opportunity for doing good, and making friends for eternity. The rich can become rich with a higher riches, 'rich in good works.' They can be ready to distribute, willing to com-

municate. St. Paul piles up phrase after phrase as he enforces his point. Our wealth, it has been cleverly said, should be like the cakes at a school feast. They may not all be required; some of them may be left over at the end; but they are all cut up, 'ready to distribute.' We ought to give a great deal away; very often much of our capital should go; and what we retain we should retain only with the clear recognition that some day that may be wanted also for the kingdom of God. Then we lay up for ourselves a good foundation against the time to come; we prepare ourselves to lay hold upon the life which is life indeed.

And now what of the poor? Poverty is the general lot of man, and the Christian message, just because it is for all, is spoken primarily to the poor. Special messages are for the rich rather than for the poor. Deep and dangerous poverty is a practical problem. In considering the indigent, the first question is not what to say to them, but what to do for them. The Church is charged with the care and maintenance of her own poor, though not in the same degree of the

Gal. vi. 10. poor of the outside world. 'As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.' To-day the problem of the poor is complicated by the confusion which has arisen between the Church and the world, and the consequent difficulty of distinguishing between those who are of the household of the faith and those who are not. But we must do

1 Tim. v. 3. our best. For example, we must honour 'widows that are widows indeed.' What an admirable euphemism 'honour' is for monetary help! It is support of this kind of which St. Paul speaks, as it is when he says below that the elders who rule well must be 'counted worthy of double honour.' To help those in need is to honour them; it is to show the value that we set upon them as our brothers and sisters in Christ. But there are great principles to be borne in mind. Firstly, we ought to inquire whether the needy have relatives who ought to support them. That is a great principle with the Charity Organisation Society, and here it is already in St. Paul. 'If

1 Tim. v. 4, 8. any widow hath children or grand-children, let

them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. . . . If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever.' The action of the Church must not weaken the bonds of the family; on the contrary, it must strengthen them. Secondly, we must inquire into character. Not even a widow is necessarily a deserving person, hard as it may be to persuade her of the fact. Is she a widow indeed?—that is the question. The widow has a special vocation from God. She is called to exhibit a special type of the Christian character. 'Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day.' And before the Church accepts responsibility for her maintenance, inquiry should be made as to how she acted when she had a home of her own. 'If she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every

1 Tim. v. 5.

1 Tim. v. 10.

good work.' Our modern tests are less exacting. But we should observe that for St. Paul the question was complicated by the fact that widows placed upon the roll were employed as church-workers, and seem to have taken a vow not to marry again. St. Paul points out that the choice of church-workers requires great care, and adds some scathing words, evidently based upon bitter experience, as to the harm that unsatisfactory church-workers may do. 'And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.' And from this a third principle emerges. Those who receive support from the Church ought to requite the Church by work, if possible, and by intercession in any case. The poor and the sick whom we help we must teach to pray, and point out to them the great contribution to the common welfare which they are thus able to make. We see then how much St. Paul can teach us to-day as to our duty to the indigent and the best way of helping them. But has he no special message to deliver to them, where no

1 Tim. v. 13.

pecuniary help can, or should, be given? The conditions under which the poor live weigh heavily upon our hearts to-day. How ought we to speak to those whose lives are made far harder than they ought to be by wrong social arrangements, which we cannot immediately sweep away, however greatly we may deplore them? Now I think we may to some extent be helped to find an answer to this question, if we consider how St. Paul spoke to the slaves who had become members of the Church. He addresses himself to them in Epistle after Epistle, and always the line which he adopts is substantially the same. There is nothing said to encourage revolt, or even any strenuous effort to attain freedom. Strangely enough, in the one passage where St. Paul expresses an opinion as to the advisability of a slave becoming a free man, he expresses it so obscurely that it is impossible to be certain what his opinion is. What he chiefly urges is the duty of conscientious labour, and respect for the earthly master. 'Obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers,

1 Cor. vii. 21.

Col. iii. 22.

but in singleness of heart, fearing the Lord.'

1 Tim. vi. 1. 'Let as many as are servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed.' It is more important that Christians should not disgrace their religion by riot and turbulence, than that they should immediately attain the freedom which they desire. St. Paul would have the poor unworldly. The coming of the Lord seemed to him very near; our position in this present world is not a matter of great moment. What we should remember is that, though the faith of our Lord brings us all very low, it lifts us at the same time wonderfully

1 Cor. vii. 22. high. 'He that was called in the Lord, being a bond-servant, is the Lord's freedman: likewise he that was called, being free, is Christ's bond-servant.' And, if it seemed specially hard to Christian slaves to be slaves to Christian masters, whom they were taught to call their brethren,

1 Tim. vi. 2. St. Paul had his answer ready. 'They that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the

benefit are believing and beloved.' What more Christian than to confer benefits upon others? What happier than to serve Christ's friends and our own? He at any rate will recompense, if no one else does. 'Knowing that from the Lord ye shall receive the recompense of the inheritance; ye serve the Lord Christ.' And that, I think, is still the right message to deliver to the poor. I do not mean for a moment that we are not to care for present social well-being. But the people, to whom we should address ourselves, are the people who are best able to bring it about. The Old Testament and the New Testament alike contain fervent denunciations of social wrong, but they are sent to the right address. St. Paul himself, whose words to the slaves we have just considered, speaks with a different voice to the Christian master Philemon. And if it is urged that it is the poor, who in our own day have the power by their votes to bring about the conditions which we desire, and that therefore we must rouse them to action, I do not myself think that St. Paul would have agreed. 'The wrath of man worketh not the righteousness of God.'

Col. iii. 24.

James i. 20.

The only reforms permanently valuable are those which proceed from the desire for others' good, rather than for our own. Selfishness always ruins that which is the outcome of selfishness, however promising it may at first appear. In speaking to the poor, St. Paul's points are surely the right points—the blessedness of service, the glory of their spiritual position, and of their future inheritance. To the rich we should speak, as St. Paul did, very differently.

And now it is time to bring these lectures to a close. If there has been anything useful in them you must give the credit to St. Paul, and to the Spirit who speaks to us through his words. When he wrote his well-known words as to the inspiration of Holy Scripture, he was not thinking of his own writings; he was thinking of the Old Testament alone. Greatly astonished, I think, he would have been, had any one been able to tell him that his letters to his friends, written very often so hurriedly and without a thought of the future, would soon be accounted Holy Scripture too. Had he known that, he would probably have omitted much that we are delighted

to possess. Probably we should never have heard of Alexander the coppersmith; the great-coat which he left at Troas with Carpus would have been reclaimed in some other way; and Timothy would have lacked instruction about his health. And yet, as we study these letters, how profoundly true of them we find St. Paul's praise of Holy Scripture! They are able to make us 'wise unto salvation through faith which is in Christ Jesus.' They are 'profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work.'

2 Tim. iv. 13, 14.

1 Tim. v. 23.

2 Tim. iii. 15-17.

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